

***YOGA SUTRA***  
***OF***  
***SAGE PATANJALI***

**EXPOSITION AND PRACTICES**

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## Preface

Exposition and practices as laid down and shown to accepted disciples and handed down by word of mouth from teacher to pupil.

The 195 *sutras* are found in four original books. But for systematic study as laid down by Sage Patanjali, they are rearranged into five books. The fifth book is in two parts. The rearranged books are as follows:-

Book I	Beginner Stage	Diagram I 35 <i>sutras</i> Exercise in series : Phase I
Book II	Elementary Stage	Diagram II 35 <i>sutras</i> Exercise in series : Phase II
Book III	Intermediate Stage	Diagram IIIa 30 <i>sutras</i> Exercise in series : Phase III
Book IV	Advanced Stage	Diagram IIIb 31 <i>sutras</i> Exercise in series : Phase IV
Book V, Part I	Final Stage	Diagram IIIc 29 <i>sutras</i> Phase V and stages 1-7
Book V, Part II	Final Stage	Diagram IIIc 35 <i>sutras</i> Phase VI and sub-stages 1-6

*"I have imprisoned myself, shivoham, shivoham, shivoham.  
I shall now break these walls, shivoham, shivoham, shivoham,"  
said my transcendental Master to me one day.*

## Acknowledgements

Sage Patanjali used a concise, pithy language with his accepted disciples for whom it was easier to follow. In *The Light of the Soul*, Alice Bailey has given connections and extensions and implied meanings in her translation of each *sutra* which makes it easier for the reader to understand. Other translators have translated only word for word, which is correct. We have therefore selected translations of each *sutra* by Alice Bailey.

We have not taken the exposition from any commentator or translator of the *yoga sutra* - the reader will find it absolutely different from any other. Nevertheless, wherever a good point is worth considering, we have quoted from, e.g., the books on the *Yoga Sutra* by Bangali Baba, Rama Prasad and I.K. Taimni.

We have chosen excerpts from Sri Aurobindo's monumental poem *Savitri* to open each rearranged book. *Light on the Path* by M. C. (Mabel Collins) is a master treatise on the subject of spiritual absorption and we have in great admiration quoted her at the end of each rearranged book. Of course, there are many more beautiful passages in both works.

# Contents

Introduction.....	1
I. Book I Rearranged .....	11
A. The Rearranged Sutras.....	12
B. Exposition.....	14
C. The Phase Exercises I – IV Explained.....	26
D. Exercise in Series : Phase I.....	27
E. Summary.....	29
II. Book II Rearranged.....	31
A. The Rearranged Sutras.....	32
B. Exposition.....	34
C. Exercise in Series : Phase II.....	42
D. Summary.....	43
III. Book III Rearranged.....	45
A. The Rearranged Sutras.....	46
B. Exposition.....	48
C. Exercise in Series : Phase III.....	56
D. Summary.....	57
IV Book IV Rearranged.....	60
A. The Rearranged Sutras.....	61
B. Exposition.....	63
C. Exercise in Series : Phase IV.....	73
D. Summary.....	74
V. Book V Rearranged – Part I .....	77
A. The Rearranged Sutras.....	78
B. Exposition.....	80
C. Phase V Explained.....	88

D. Phase V : Regeneration/Rotation/Correction of Prana .....	93
E. Summary.....	99
<b>VI. Book V Rearranged – Part II.....</b>	<b>101</b>
A. The Rearranged Sutras.....	102
B. Exposition.....	105
C. Phase VI Explained.....	115
D. Phase VI : The Program of Sub-stages.....	116
E. The Complete Pathway.....	121
F. The Effects of Prana Rotation.....	123
G. Summary.....	126
<b>The Steps to Separation of Bodies.....</b>	<b>128</b>
<b>Epilogue.....</b>	<b>133</b>
<b>Appendix I : The Preliminary Exercises.....</b>	<b>135</b>
A. The Three-Step Rhythmic Breathing (3SRB) .....	136
B. The Refining Exercises.....	137
C. The Corrective Exercises.....	138
D. The Upgradation of Awareness Exercises.....	144
E. The Preliminary Exercises Explained.....	146
<b>Appendix II : Diagrams and Charts.....</b>	<b>153</b>
A. Diagram I.....	154
Diagram II.....	156
Diagram IIIa.....	159
Diagram IIIb.....	161
Diagram IIIc.....	163
B. The Force Centres Diagram.....	165
The Force Centres Explained.....	167
C. The Intensity Charts Explained.....	171
The Intensity Charts.....	179
Swara-nadi Shatras.....	203
D. What is Reality?.....	207
<b>The Creation/Existence Chart.....</b>	<b>216</b>
<b>Yoga Sutra of Sage Patanjali – An Exposition <i>Sutra by Sutra</i>.....</b>	<b>219</b>
<b>Rishi Patanjali Yoga Sutra – Devnagari/Sanskrit.....</b>	<b>361</b>

## Introduction

“All life is yoga.”

I

In his teachings, Sage Patanjali has emphasized three major disciplines of *yoga abhyasa*:

- (a) Self-restraint or austerity.
- (b) Self-examination or self-study.
- (c) Self-surrender to the Lord of the mind or the Divine Spirit within.

This three-fold *sadhana* can remove pain and obstacles and help bring about ‘*meditative attitude*’. It is not, however, as simple as it sounds. The obstacles to *yoga*, though many, all originate from *avidya*, the basic cause. *Avidya* leads to *aham*-the false ‘I’, to *moha*, *lobha*, *krodha*, etc., and to holding on to physical existence. It is the soil in which all other obstacles sprout and grow. Ignorance (*Avidya*) results in ego, i.e., the acceptance of wrong self for Self. Thus the real seer is superseded by the false physical seer and spiritual sight is dimmed by physical sight. These wrong approaches lead to wrong idea and wrong values and so, clinging on to earthly existence is natural.

***Avidya makes the fundamental mistake of confusing and superimposing prakriti over Purusha, self over Self.*** This is also the fundamental correction that is required. To have a mental grasp of this is not enough. Such philosophy abounds not only in our scriptures, but in many others as well. This basic correction of *avidya* is through mental, moral, physical and psychic exercises, *pranayamas*, and by holding on to meditative attitude once brought about by practice. Indeed, in the *sutras*, philosophy changes into practice. The *sutras* show hard practices and techniques so that each one can experience and not merely philosophize. The ancient *rishis* and yogis followed and perfected many such practices and have pointed out many ways for our benefit. It is then left to each aspirant, how he or she chooses to progress.

The obstacles create a sort of colouring and distortion to our



sight and what we see is not what actually is; consequently, what actually exists we do not or cannot see. This distortion continues to increase until correction can set in. It also keeps increasing our *karma*, and with it our pain and suffering. As long as ignorance remains as the guide to our normal living, these mental deposits will accumulate to huge proportions, and so a long and automatic chain of births and deaths is inevitable. *Karma* is pain-mental, physical, emotional and psychic. *Avidya* involves us in actions without thinking about their consequences. Our actions are rooted in the three qualities-*tamas*, *rajas* and *sattva*. As long as *avidya* is the guiding force behind them, excess of *rajas* and *tamas* would be the contents of our thoughts and acts. Such an individual is depicted in diagram I (see Appendix II) with intensity ratios 2:4:8:2 for the I-E-S-M (intellectual, emotional, sex and movement) centres. All this leads to wrong identification of the Seer and the Seen. The *sutras* teach correction, the practical way to get to know the true nature of the Seer, who is within and will guide us to ultimate liberation, but in normal life, the real Seer is a mere 'witness' to the play of *avidya*.

Scientific *yoga* practices bring about '*discrimination*' and this discrimination makes the eyes "see" without any imposed colouring. In the light of intuition that is now developed, awareness brings in true values. The entire wrong way of life is put on a correct foundation, the contents of *rajas* and *tamas* decrease and that of *sattva* increases. The physical self that called himself or herself as 'I' realizes that the real 'I' is Cosmic Consciousness, i.e., pure Spirit, the Divine Fragment within. This Seer is pure vision looking through the mind and conscious brain. Now that the mind and the brain are no longer under the yoke of *avidya* which destroys the pure, clear vision, they can see and understand correctly. When this state is reached, the phenomenal universe disappears, as the Sage says in the *sutras*. The object of birth is fulfilled and the pure Consciousness that was held within the physical body is now free. To express all this in language is truly difficult.

Both science and *yoga* say the same thing, though in different languages. Science says that if the entire universe were to resolve itself into one basic energy (since the universe is a creation of one energy only), there would be no universe as we find it today! *Yoga* says that if in the entire *Brahmanda*, the three qualities were to be in

the original state of balance and rhythm, there would be no Existence as we find it today, for *imbalance of qualities creates Existence!* It is also said that if this balance and rhythm is once disturbed, either within the individual or within the *Brahamanda*, it takes eternities to come back to its original rhythm and balance-unless conscious corrective methods are practised. Ignorance, pain and suffering are the result of this imbalance and of Existence.

When this balance and rhythm is disturbed, the way back for the individual is through the eight means (steps) of *yoga abhyasa*; they lead from darkness to light. But these eight steps are not like the ordinary steps that are climbed one after another. All eight are involved together, for a human being is a complex system and cannot be repaired piecemeal like a table or a chair. The whole system is to be repaired from all possible angles.

In the *Vishnu Purana* it is said, “The brain (the thinking instrument) of man is the cause, both of his bondage and of his liberation. Its attachment to the *objects* of sense is the reason for his bondage and its separation from the objects of sense is the means of his freedom. He who is capable of this discriminating knowledge should therefore restrain his brain and meditate upon *para-brahma* to attain liberation.” The *sutras* affirm this and also show the way.

*Om Satyam Param Dhimahi!*

## II

The *Yoga Sutra* was written in ancient poetic language. But the philosophy and the power hidden behind it are not easily understandable, unless one first rearranges them and then reframes them in our modern language. To understand them as scientific knowledge, one must first understand three modern terms of our present day language.

*mutation*: the act or process of being altered or changed. A change as in nature, form or quality. A heritable alteration of the genes or chromosomes of an organism.

*mutate*: to cause to undergo alteration especially by mutation.

*mutant*: (a) an individual or organism differing from parental strains as a result of mutation, a gene that has undergone mutation; (b) any agent including radioactive elements, ultraviolet radiations and certain chemicals that cause biological mutation.

*gene*: a hereditary factor.

*genetics*: scientific study of inheritance and variations.

*evolution*: a gradual process in which something changes into a significantly different, especially more complex or more sophisticated form. Groups of organisms change with the passage of time, so that new species differing morphologically and physiologically from their ancestors are formed in accordance with the theory of biological evolution.

Darwin has introduced the ways in which nature brings about evolution and, at stages, mutation. This is a slow and natural process. It affects all life, including human. However, also along these lines, there are conscious processes developed and perfected by ancient *maharshis* which, when practised consciously and conscientiously, amount to transformation of a human being into higher species of being. ***For our humanity, the external form has nearly reached perfection; the monumental inner changes have yet to take place. This inner evolution is what is talked about in the sutras.*** The Yoga Sutra can help bring this about-only the efforts are wanting. But the philosophy is hidden in the *sutras*, so are the practices and techniques, and their knowledge has so far been passed down the line by word of mouth from teacher to pupil.

From these few introductory words it will be apparent to the reader that the *sutras* are to be approached with great veneration as they are capable of bringing about internal biological evolution via mutation wherever and whenever necessary-alteration of the genes, synthesis of certain new and surprising chemicals within the entire body / brain system never before produced-that leads to a 'sudden' evolution of the human being. Where nature takes millions of years, the *sutras* can help bring about great biological changes methodically in one or a few lifetimes. As it is a difficult and a totally new direction in which an aspirant is expected to move, some previous and less difficult practices are absolutely essential. To this end, one is asked to properly ground oneself in ***the six refining exercises, the corrective exercises, the five exercises for upgrading of awareness and the three-step rhythmic breathing (3SRB)*** (see Appendix I). But mere lukewarm or gentle efforts will yield no results-it must become an obsession, a fiery aspiration.

### III

*“If Thou wert here before I was, I am not here at all;  
If I am not a part of Thee, there is no such God at all.”*

To understand the *sutras* a basic knowledge of Hindu thought—the deeper Hindu thought—is necessary...

*Satyam-Tapah-Jana* is *Creation, our Celestial Home*. To measure in billions of years is to measure in moment's vast unending duration.

*Mahakala* serves as the Ring-pass-not, or like *laxman rekha*, the shell of *Brahmanda* (Existence). This is required for each individual as a human being, not as Divine Fragment.

*Svaha-Bhuvah-Bhuh*, the triple worlds, is encompassed by *Mahakala* and comprises Existence, the *Celestial Bubble* (see the Creation /Existence chart in Appendix II).

*Chittie is pure life and awareness*. It is the substance of or from which all that exists in the Bubble is created – the vegetation and animal kingdoms, all life, brains and bodies (including those of orbs), states of mind, *vidya* and *avidya*. It is the supreme energy creating seven grades of *prana*. In modern terminology, we can call it 'space-time'. All creations in the Bubble, including human beings, suns, stars, solar systems, galaxies, and the universe itself, partake of this life and awareness to a certain degree, depending on the state of communication between the existing entity and *Chittie*. When communication is established unconsciously it could be wrong or inadequate, when established consciously, it is right and methodical.

But this is not the state or pattern in Creation. *Satyam* is Truth; *Tapa*, Divine Wholeness is Truth; *Jana*—the Many from the One, the Divine Fragments – are also Truth; and there are no degrees or shades of this Truth in Creation. *Truth means Cosmic Consciousness*—it has no degrees, and in the Many, as in the One, it is of the same 'texture'. In Creation, there is no need of body/brain or mind, life or awareness; for these create different states and grades and degrees.

Body/brain/mind, life and awareness create uncertainty, probabilities and possibilities. All these may make for a more lively state of Existence, due to suspense and uncertainty of events. Not so, however, in Creation. In Creation is always a state of Truth, of Certainty and of Bliss; hence whatever is in Creation, whether as *Satyam* or as *Tapah* or as the Divine Fragments, is a state of *Sat-Chit-*

*Ananda*. By *Chit* here is implied not a state of mind, but a constant state of certainty, as no grades or degrees of Sat or Ananda exist. ***Infinite mind - Chittie - has no entry into Creation!***

Within the Bubble is talk of thee and me, of good and evil, of the millions of pairs of opposites, of awareness and mind and body and brain, of all the philosophers and all the religions and moralities, of all the seeking and finding and achieving. ***In this Bubble, Chittie is supreme!***

But this Bubble, Existence, does exist-it is not imaginary, it is not *maya* or an illusion. As sutra IV (12) says, “The past and the future exist in reality. The form assumed in the time concept of the present is the result of developed characteristics (the structure of acceptance) and holds latent seeds of future quality”. Thus Existence is very much there, but like any bubble, if touched it bursts, it ceases to exist for that individual. But this Celestial Bubble, Existence, is so vast that we cannot touch its ends or sides; there is no need either, to go in a spaceship to find and touch its ends, as was attempted by *Kartik*. However, when touched with non-attachment and with wisdom, it is destroyed-but each individual must do this for himself, as was done by Ganesha.

Sage Patanjali says, “***In the case of the man who has achieved yoga, the objective universe has ceased to be, yet it existed still for those who are yet not free.***” Those who cannot touch the Bubble with wisdom and non-attachment remain in bondage. The Sage explains non-attachment as ‘the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.’ Only this total freedom from longing, a mental state, makes it possible for us to live naturally.

Now, to dive deep under water we need certain equipment, or to travel deep into space we need different type of equipment, simply because we ourselves cannot become that equipment. So too the Divine Fragments, the Many from the One, enter the Celestial Bubble willingly and put on different equipments, which we call bodies, as they cannot themselves become these bodies. For the universes of *Svaha*, *Bhuvah* and *Bhuh*, the bodies are *dharmakaya*, *sambhogakaya* and *nirarnakaya* respectively. As stated earlier these bodies are part and parcel of *Chittie* and as *Chittie* is pure life and awareness, all these bodies partake of life and awareness in varying degrees depending on

their structure of acceptance, i.e., their *sanskaras*.

These bodies are not separate, independently existing bodies but are linked together in a very sensitive manner. The state of *avidya* is the state of ignorance of this fact and *vidya* is a state of knowledge of this fact, as well as that of how to operate the links between the bodies. When pure awareness drops below a certain level of awareness, it is a state of *avidya*, above that level is a state of *vidya*, and these states of *vidya* and *avidya* are also in degrees of grades. ***For all is relative in Existence!***

As the body/brain system approaches the state of pure awareness it acquires the various powers (*siddhis*) of *Chittie* itself. These are enumerated in the *sutras* and are very impressive indeed. As this happens, that particular body/brain system also comes more and more in close contact with the encased Divine Fragment. When the state of pure awareness is reached by any created body/brain system, it realizes itself to be merely an instrument or body, obstructing or encasing a Divine Fragment. ***This is realization by experience, not a mere intellectual concept.*** This is the moment when all Existence bows before the Divine Fragment, which is *Satyam*, and leads to the so – called *moksha*. But when the body/brain system known as a human being reaches the state of pure awareness, it ceases to exist any more as an independent physical body/brain system or a psychic body/*manas* system or a mental body/*buddhi* system and merges to become one with *Chittie*-nothing further remains to be done, the state of ***isolated unity*** is reached, and the encased Divine Fragment is free to return to Creation, the Celestial Home.

Divine Wholeness, *Tapah*, in its seventh sub-stage creates fragmentations due to *para-nada*, also called *nada-brahma*. This creates perpetual (relative) motion as well as various *pranas* (cosmic energies) later in Existence. Some of these various grades of prana are found in *Svaha*, some in *Bhuvah* and some in *Bhuh*. The ocean of *prana* in Existence is, of course, Infinite Mind-*Chittie*. If we can have interexchange with Infinite Mind, through one of the higher *pranas*, acting through one of the *chakras*, then within our body/brain system we can reach *para-nada* and with its help ultimately disintegrate all our three bodies and be free, once again to be our glorious luminous Self – the Divine Fragment.

#### IV

This basic understanding is required to properly understand the *sutras*, for they specify what is to be done with the body/brain system, how communication is to be established with *Chittie* so that the body/brain system can acquire the state of pure awareness. Starting from the state of the body/brain system when it is at a low level of awareness, this being the state of *avidya*, the *sutras* indicate what would or does happen in this state, and also point out how to improve and upgrade the awareness of such a body/brain system. Great emphasis is also placed on inward and outward purity. We think we can take care of outward purity, but how does one clean the mass of inner impurities? Even if these internal impurities are cleared, it is not an end in itself, but only a condition to prepare the brain and mind for *dharana* and the higher *yoga* practices. The *sutras* are a composite and comprehensive total knowledge containing the instructions for reaching the state of pure awareness from the state of low awareness—from *avidya* to *vidya*. There is nothing mystical about the *sutras*—they are in fact scientific *yoga* practices.

In the Celestial Bubble, there are constant distractions to keep us unaware of the loss of our Celestial Home – the loss of the thought of our being Divine Fragments. Distractions, or mind modifications, are the normal states of the brain; along with the Bubble, the *shastras* call them *maya* – they are very much real, but they are just not worthwhile. It requires a high level of awareness to come to know and realize this. Till we reach such a high level of awareness we are not able to ‘perceive’, i.e., see through the distractions. ‘*Perception*’ is the natural quality of *chitta*, individual mind, when not involved with the processes of the conscious brain. The entire Celestial Bubble is a state of communication; each part of it is linked with every other part. The code of this communication is understandable when the body/brain system reaches a certain high level of awareness called ‘*spiritual reading*’.

In any state lower than that of pure awareness, the three qualities remain in a state of flux and turmoil, and only slowly come to a state of rhythm and balance as the state of pure awareness is reached. ***The state of pure awareness is the fourth state.*** As long as one is in the Bubble and has not attained the state of pure awareness, one will not realize that one is in Exile, away from our Celestial Home, and one will keep wondering about God and *Satyam*, and about good

and evil, especially evil. As long as the qualities are in a state of Flux, modifications take place and partake of the qualities, creating seeds for future repetitions. Modifications are the five states as enumerated by the Sage: correct knowledge, incorrect knowledge, fancy (including brooding and day-dreaming), sleep and memory. The human brain, therefore, like the lungs and the heart, cannot for a moment stand still, but it also makes use, consciously or unconsciously, of the qualities latent in the modifications.

This human brain is a highly volatile and explosive substance. If one practises any exercise, *pranayama* or so-called meditation and controls it for some time, no sooner does one stop such a practice (for it cannot be done all twenty-four hours) than this devil of a conscious brain will, with vengeance, torment the individual and normal life will be miserable. So it boils down to the fact that along with certain practices and exercises a certain type of *pranayama* should be included that can be carried on relentlessly for all twenty-four hours. The key to this eternal vigilance is the introduction and establishment within the body/brain system of the ***three-step rhythmic breathing (3SRB)-the natural rhythmic breath we humans are born with***. Only then will this conscious brain surrender, and when it does, the individual mind is no longer polluted, the vision becomes pure and the mind turns inward. Only then are *pratyahara*, *dharana* and *dhyana* possible, leading to *Samadhi*-and not before this.

There are three functions-correct or incorrect-within the body/brain systems that are tireless and continuous: (i) circulation of blood (with the heart), (ii) breathing of air (with the lungs), and (iii) thinking (with the brain). All three are linked in a sensitive manner. These three functions are parallel to similar functions in the psychic body, but the two sets of functions are normally not coordinated until breathing in the physical body is controlled and rhythmic. The corresponding functions in the psychic body are (i) circulation of *prana* (with *nadis* and *anahata chakra*), (ii) intake (breathing of *prana* at *muladhara* and *swadhisthana*, and (iii) mental processes of *manas* (the psychic equivalent of the brain). The *sutras* show how the three functions in the physical body can be brought into rhythm and coordination with the three functions of the psychic body.

Over mind and brain and *prana* and *manas* we have no direct control. Breathing is unique in that it is the only function we can



control and make rhythmic-even for all twenty-four hours. If breathing is controlled and rhythmic, thinking is also controlled and rhythmic. The circulation of blood, too, will be controlled and rhythmic, the pulse rate dropping from 72 or more to 60 or less per minute. Hence the indispensability of 3SRB. That is why after rearranging the *sutras* for study, a series of graded exercises is undertaken. In the exercises, the important point to note is the use of *the 3SRB pattern at three different intensities* as follows:

1. *fast*, i.e., at 36 breaths per minute. This creates a state of exhaustion as is experienced after running or fast climbing.
2. *Intermediate*, i.e., at 18 breaths per minute. After the state of exhaustion, our natural breath, whether incorrect or 3SRB takes some time to come back to normal.
3. *normal*, i.e., at 12 breaths per minute. Finally, after the above, we undertake normal 3SRB.

*In 3SRB, synchronization of breath to intake of prana is brought about.* So the series exercises begin with normal 3SRB, then shift over to fast 3SRB, so that intake of *prana* will also be fast (only if the pattern of 3SRB is maintained), and then we have the intermediate and normal 3SRB states again. Over a period of time, through repetition of these exercises, a level of control is achieved over both breath and *prana* and they are synchronized at all three intensities with the pattern of 3SRB. *Without the 3SRB pattern, the exercises have no meaning.* This technique, by which both breath and *prana* are corrected finds a parallel with a similar technique of how an emotion of a particular type is corrected in a particular manner, as shown in the corrective exercises.

*Om Satyam Param Dhimahi-* I meditate on the most supreme Truth, that supreme Truth is *Satyam*, that supreme Truth is Divine Wholeness, *Tapah*, that supreme Truth is the Divine Fragment. I am one of the encased Divine Fragments, so I am that supreme Truth, *Satyam*-where is there any cause for doubt, where is there any cause for hesitation to acknowledge this!

*“Now we shall begin instructions in the science of yoga.”-I (1) ∞*

**BOOK I**  
**REARRANGED**

**Beginner Stage I**

*Diagram I*

*“His mass is buried in the animal mire,  
A riddle of opposites is made his field.  
Freedom he asks, but needs to live in bonds,  
He has need of darkness to perceive some light.”*

**-Savitri**

## A. THE REARRANGED SUTRAS

### From Book I

1. Now we shall begin instructions in the science of union (*yoga*).
2. Yoga is achieved through the subjugation (healing) of the psychic nature and the restraint (calming) of the chitta, the thinking instrument.
3. When this has been accomplished, the *yogi* knows himself as he is in reality.
4. Up till now the inner man has identified himself with his forms and with their active modifications.
5. The mind (the thinking instrument) states are five and are subject to pleasure or pain; they are painful or not painful.
6. These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.
7. The basis of correct knowledge is correct perception (understanding), correct deduction, and correct witness (or accurate evidence).
8. Incorrect knowledge is based upon the perception (mere seeing) of the form and not upon the state of being.
9. Fancy rests upon images, which have no real existence.
10. Passivity (sleep) is based upon the quiescent state of the *vruttis* (or upon the non-registration of the sense).
11. Memory is the holding on to that which has been known.
12. The control (calming) of these modifications of the internal organ, the thinking instrument, is to be brought about through tireless endeavour and through non-attachment.
13. Tireless endeavour is the constant effort to restrain the modifications of the thinking instrument.
14. When the object to be gained is sufficiently valued, and efforts towards its attainment are persistently followed without intermission, then the steadiness of the thinking instrument (restraint of the *vruttis*) is secured.
15. Non-attachment is the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.

16. The consummation of this non-attachment results in an exact knowledge of the spiritual man when liberated from the qualities or *gunas*.
30. The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, and failure to hold the meditative attitude (one-pointedness) when achieved.
31. Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.
32. To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.
33. The peace of the *chitta* (or thinking instrument) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, and towards all forms of good and evil.

#### **From Book II**

3. These are the difficulty-producing hindrances: *avidya* (ignorance), the sense of personality, desire, hate and the sense of attachment.
4. *Avidya* is the cause of all the other obstructions whether they be latent, in process of elimination, overcome, or in full operation.
5. *Avidya* is the condition of confusing the permanent, pure, blissful and the Self with that which is impermanent, impure, painful and the not-Self.
6. The sense of personality is due to the identification of the knower with the instruments of knowledge.
7. Desire is attachment to objects of pleasure.
8. Hate is aversion for any object of the senses.
9. Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise.

10. These five hindrances, when subtly known, can be overcome by opposing mental attitude.
11. Their activities are to be done away with, through the meditation process.
12. *Karma* itself has its roots in these five hindrances and must come to fruition in this life or in some later life.
13. So long as the roots (or *sanskaras*) exist, their fruition will be birth, life and experiences resulting in pleasure or pain.
14. These seeds (*sanskaras*) produce pleasure or pain according to their originating cause being good or evil.
15. To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the *gunas*. These activities are threefold, producing consequences, anxieties and subliminal impressions.
18. That which is experienced has three qualities, *sattva*, *rajas* and *tamas* (rhythm, mobility and inertia). It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation.
19. The divisions of the *gunas* (or qualities of matter) are fourfold: the specific, the non-specific, the indicated and the untouchable.

Total = 20 + 15 = 35 *sutras*

## B. EXPOSITION

### Book I.

The *Yoga Sutra* of Sage Patanjali should not be translated aphorism by aphorism. The 'thread' that runs through them is thereby snapped; only a continuous total exposition can give sense to the *sutras* in translation. Only for express reasons is the orthodox numbering of the *sutra* shown at times, not otherwise.

According to the Sage, a normal person is never awake because he or she is always in a state of 'fancy'. Whenever awake, the overactive conscious brain is either in the past or in the future, and whenever asleep is in the dream state. The trouble is that the brain works continuously, like the heart, the lungs and the blood circulation. If the brain is not engaged in constructive thinking, it will

oscillate between the past (brooding) and the future (day-dreaming) and both of them are states of fancy. 'Fancy rests upon images that have no real existence', I (9).

In order to prevent such oscillations of the brain, methods like breath-watching are indulged in. These are of limited benefit and a waste of time because (i) the brain is held in a non-useful practice, rather like the straightening of a dog's tail, and (ii) the refining of the mass of animal cells in the human body/brain system is not done, so that such lifelong practice cannot help.

According to Him, each person has an inherent (i.e., developed over a very long period) number or code, not in the sense of Kabala or Pythagorean numerology, but a code representative of that individual and expressed in the way blood pressure is, say 120/80. The first number represents an individual's '*structure of acceptance*', which denotes that person's mental, emotional and sex states and the second number represents the person's '*functional or biological structure*'. Both these numbers can be referred to and verified on the intensity charts provided in Appendix II.

The Sage points out that we normally have no control over the non-stop functions of the brain, among which we include the oscillations of the conscious brain. But the brain's indulgence in such oscillations can be detrimental to the health of the body/brain system. These oscillations are not simply like the sheer to and fro movements of a swinging body; rather, like a pendulum that is attached to a gear which in turn is attached to another gear and so on, all rotating, the brain's oscillations are attached to emotions and past memory patterns. They result in the notion of time by the clock and measurable intensities that are detrimental to the person concerned.

In the long run, these individual intensities create the structure of acceptance and the biological structure, as stated earlier. Both structures have a maximum and a minimum value forming a spectrum and the individual cannot function beyond these fixed limits. He is in bondage; these subtle chains are, however, normally not seen. On the former depend our actions and reactions in life and on the latter depend our ailments and our possible ability to progress towards evolution. Both these structures have a direct effect on one another. This is both good and bad—for if one improves, the other improves too and if one deteriorates, the other does likewise. It is like breathing and thinking, each has a direct effect on the other – hence the use of *pranayama* for brain and individual mind control.

The Sage is, at first, talking about that portion of the brain which science calls the conscious brain. He calls it the 'thinking instrument' and the normal, individual mind He calls '*chitta*'. **Actually *chitta* is, or should be, individual mind uninvolved with the processes of the conscious brain.** But in the case of ordinary persons *chitta* is used for individual mind that is caught up with the processes of the conscious brain.

Unlike other teachers, he does not begin by stating the eight steps of *yoga abhyasa* and his opening sutra itself is worth understanding. Individual mind-*chitta*-creates modifications in the thinking instrument. Emotions and desires ignited by motives create the 'lower psychic nature' in each individual.

The human body of matter—*prakriti*—is composed of billions of cells. They may be classed as lower life and a substantial majority of them in an average person is animal in nature, forming such cell groups in organs, tissues, nerves, brain, blood, etc. A minority of cells would be more evolved and human, but since the proportion is overwhelmingly in favour of the animal-like cells, a human being tends to be animal-like in nature and behaviour. Hence the human body/brain system has two opposite types of cells, though not noticeably different in physical structure, so that an average human being today is divided into two from within. ***This inner conflict is perpetual – even at the microscopic or cellular level.*** It is conceivable that, at the present stage of human evolution, this proportion prevails all over the world. So whenever an individual begins the first step of *yama*, the majority of inner cells rebels and makes the task difficult. This is a major obstacle that is not realized—so *yama* becomes difficult and *niyama* yet more so. In all of Existence, involution and evolution go on side by side everywhere in *Brahmanda*. Our complex body/brain system, too, is *Brahmanda* to the cell life within.

Continous creation of thoughts leading to actions is the result of mind-modifications. Let us appreciate that the majority of animal type of cells will always have a say in our thoughts and actions, and our emotions will be loaded more with *rajas* and *tamas* than *sattva*. Consequently, our lower psychic nature and such kind of mind-modifications arising from our dual structures as earlier stated, impart a ratio of intensities 2:4:8:2 to the intellectual, emotional, sex and movement (I-E-S-M) centres respectively as shown in diagram I.

This, then, is the main reason for demanding inner purity—changing the animal type of cells having lower awareness to the human type. Hence also the need for the refining exercises, the

upgrading of awareness exercises, and the three-step rhythmic breathing. Lethargy (inertia) of body and mind is the result of the functioning of this majority of cells; *moha krodha, lobha* and *aham* are the attendant results. What else can we expect? Here, mere preaching of morality or any type of philosophy will yield no results.

In the structure of the thinking instrument and in the thought – forming process, both the conscious as well as the sub-conscious aspects of the brain are included. ‘It is estimated that 30,000 impulses enter our body/brain system per second, of which roughly 120 enter the thinking instrument.’ At these rates, a normal person is unable to control either the lower psychic nature or his *chitta*, because his individual mind is involved with the brain processes and the mind does not function as a ‘*catalyst*’ as it is ideally meant to. Besides, the continuous, non-stop processes of the conscious brain, like the working of the heart and the circulation of the blood, are beyond our normal control.

Each modification leaves a score, either positive or negative. The non-stop brain-computer part has a digital counting arrangement, which does two things—it counts the score moment by moment, carrying it forward, and it thus makes us aware of linear time. Time and movement make us aware of linear space and thus of past and future. The intensity score of a person represented on diagrams I and II can therefore be hugely negative, as shown on the intensity charts. But if intensities are controlled and refined, then the Sage says, ‘the man knows himself as he is in reality’.

Here two terms, *prakriti* (or matter) and *Purusha* (or spirit), are involved. The man of matter, i.e., the body/brain system, is considered real, whereas after yoga is accomplished, the real man, the Spirit within, is found to be real. Till yoga is accomplished, the real man, the Spirit within, is only a *witness* to the actions and modifications of the man of matter. The Sage, throughout, is talking about the man of matter, and how this man of matter can one day realize the real man, the Spirit within, and surrender willingly.

*Chitta*, the thinking instrument, can be any of the five states, which can be either painful or not painful. They are: (i) correct knowledge, (ii) incorrect knowledge, (iii) fancy, (iv) sleep and (v) Memory. These five states define the domain of the man of matter.

The word ‘perceive’ in I (7) must be understood in its proper



sense. ***Perception is that quality of individual mind which is not involved with the processes of the conscious brain.*** Individual mind remains as a mere 'catalyst' that is so necessary for the brain processes. For instance, if an object is to be searched for in the dark, we grope about; but if a powerful light is at hand, the light makes the object obvious – there is then no groping about, for the object is located. So too with the problems of life—the conscious (intellectual) brain gropes for a solution, but with the powerful light of perception of the individual mind, there is no need to grope, the solution is apparent! So we may not use the word 'perceive' for mere seeing.

The man of matter must painstakingly gather knowledge; more often and more easily he gathers incorrect knowledge. Correct knowledge requires perception, which is normally not available to him. He can, therefore, borrow or accumulate 'correct' knowledge, i.e., have an education in school or college, though we shall see that even this kind of knowledge may not be classed as correct knowledge. ***This knowledge must be differentiated from true learning and education whose source is within.*** To gather incorrect knowledge is very easy for the man of matter. Besides, the man of matter oscillates constantly between past and future, which are states of 'fancy' only.

Sleep has been described very well, In sleep, the modifications ought to be nil, but are in fact present at a much lower rate. Besides, the five senses should not pick up incoming impulses, but they still do so in small numbers, leading to dreams, whether remembered or not. So when awake the man of matter is in the state of 'fancy', and when asleep he is in a dream state. And it is a fact, that there cannot be a single thought, which once turned, in the conscious brain is not made memory! All thoughts remain as memory, both as recall and retain memory may appear sluggish through non-use, but nothing is ever forgotten.

The sage expects us to strive towards and attain what is stated in I (2), and that too by tireless endeavour and through non-attachment. The *chitta* may be compared to the blades of a windmill and the flow of incoming impulses to a continuously blowing strong wind. What else can one expect of the blades but to keep turning? The turning of the blades is mind-modifications of the *chitta*. The word 'restraint' implies not stoppage, but that this process must not go wild or uncontrolled, as the *chitta* tends to. To this end we must direct our tireless endeavour. However, if we do so the whole day, we cannot attend to

anything else! So what is the proper solution to this dilemma?

Our attention is drawn to the phrase ‘when the object to be gained is sufficiently valued’ in the following I (14). In worldly language we use the term ‘obsession’. The man of matter surely finds objects of matter of sufficient value—beautiful women, possessions, good food and clothing, etc. Quite often he even forgets the means applied for such gratification! This is the cause of all the pain that is experienced. But if this man of matter wants to value sufficiently his turning inward towards the spiritual man, his efforts also should likewise become an obsession, without intermission, without stopping or slowing down!

So you realize, dear reader, what the Sage expects from his accepted disciples right from the beginning! A half-hearted approach will yield no results—you must be on ‘fire’! The heat applied to the tireless endeavour is ‘white-hot’ heat. So both in theory and in practice (through the exercises in series), we shall apply ‘white-hot’ heat and only then can we hope to restrain our *vrittis*, the modifications of the *chitta*. Again it must be remembered that restraint is not stoppage but the ability to control effortlessly – it must become sub-conscious. It will then become perpetual if, for a sufficiently long time, we apply white-hot head and proper corrective methods.

In I (15), the Sage declares like a lawman, ‘freedom from objects of the senses (desires)’. The man of matter naturally has desires for objects-of matter; he even desires them in a place he visualizes as Heaven. So the Sage makes it clear, ‘either earthly or hereafter’. Wishing and visualizing such a Heaven is also ‘fancy’ and so is an obstacle. The *sutras* are all based on the present; to the Sage all else is fancy and fancy is an obstacle.

Man of matter and his objects of matter are structured in the three qualities. As long as modifications continue, the balance of the three qualities remains disturbed; they are in imbalance and are obstacles to *yoga*. Only when modifications fall below a certain level of agitation in the waking state do the qualities tend to come to some balance. And when they do reach a balance, the Sage describes that state as ‘the consummation of non-attachment’, for with balance, the man of matter is able to perceive the inner spiritual man.

I (30-31-32-33) Now the Sage enumerates all that can be considered as obstacles in the path of the man of matter in knowing

the inner spiritual man: (i) bodily disability, (ii) mental inertia, (iii) wrong questioning, (iv) carelessness, (v) laziness, (vi) inability to achieve concentration, (vii) lack of dispassion, (viii) erroneous perception, and (ix) failure to hold the meditative attitude when once achieved.

Of all these obstacles, the first—ill health—most often directly leads to the second—mental inertia or mental disability. *Inertia is a state of doing nothing even if one can*, the worst type of disability, often due to depression, loss, damage, or some sort of defeat in life. Hence certain exercises are *daily* very necessary for keeping the body and brain in proper health on the basis of the formula  $7-1 = 0$ , i.e., if one day of practice is lost during a week, the entire week is written off as lost.

Wrong questioning normally arises from fancy and hence is an obstacle. Carelessness and laziness cannot be forgiven of the man of matter even in everyday life in dealing with objects of matter, so how much more is to be expected if the man of matter has set his heart and mind and eyes on the spiritual man within. On this quest the basis of regularity is increased to  $30-1 = 0$  and is eventually perfected to  $365-1 = 0$ .

As stated earlier, the man of matter has developed ‘lack of dispassion and erroneous perception’. The translation here must be properly understood. Erroneous perception is ‘mere seeing’ with coloured and fractured physical vision—the worst is an erroneous ‘I’. As long as this false ‘I’ of matter persists and does not surrender willingly to the real spiritual ‘I’ within, till then the coloured and fractured vision will also persist and he will never be free from his passions and appetites. False vision leads to concentration on objects of matter, so the man of matter has not yet decided to turn his eyes inward from external objects of matter to the only worthwhile object—the spiritual man within. At this stage ‘concentration’ in the sense of *dharana* is not possible. Only concentration turned inward and away from the objects that are external is *dharana*; the latter should never otherwise be translated to mean mere external concentration. The first three of the five exercises for upgrading awareness develop concentration, the last two lead, in a sense to *dharana*. The reader is urged to practice these exercises.

The last obstacle is the most difficult. Even after the man of matter has decided to turn his gaze inward and away from the objects of matter to the spiritual man within, time and again he fails due to

old *sanskaras*, and like an unevolved person once again concentrates on objects of matter. This state of the *chitta* is shown in diagram II and results in repeated failures accompanied by a sense of guilt and frustration, which is to be avoided. This is due to the mass of animal like cells that have yet to be cultured, tamed and civilized to bring them to the human stage. These in a way, are inward mutation on a large scale, and for this a few exercises and techniques are very essential for quicker results.

In the *Bhagavadgita*, III (36), *Arjuna* asks, “My lord, tell me, what is it that drives a man to sin, even against his will and as if by compulsion?” The answer is “O *Arjuna*, the mind (*chitta*) of him who is trying to conquer it, is forcibly carried away. In spite of his efforts, by his tumultuous senses.” (That is, wrong methods and use of will fail, the animal cells triumph). The solution amounts to corrections in the *chitta* itself for responding instead of reacting to a situation. Here the refining and the corrective exercises are very useful.

The average man of matter all over the world, in living with his false vision and concentrating on objects of matter, which he values sufficiently, uses all sorts of means to achieve his ends and in doing so allows countless types of emotions and motives to run riot. The result is pain, despair and *faulty breathing* – is natural rhythmic breathing (with which he is born) is disturbed. He develops his lower psychic nature and creates many *granthis* in his body/brain system. Unless the *granthis* are dissolved and the lower psychic nature refined, no progress is possible. In introducing the three-step rhythmic breathing, we are, once again, simply reverting to and re-establishing the original correct rhythmic breathing we were born with.

We shall first take up I (33) and then go over to I (31-32). Here the sage directs our attention to the three main keys of *yoga abhyasa*: self-study or self-examination, self-restraint and willing self-surrender to the spiritual man within. As regard self-study or self-examination, it is imperative to watch the drifts, which we are prone to, and which are an important function of the conscious brain. In appendix I is shown how to arrive at those drifts, which are most repetitive and then to apply the relevant corrective exercises using four different methods.

The lower psychic nature causes breathing to suffer and get distorted, i.e., it goes out of rhythm (‘wrong direction of life currents’). This leads *chitta* to make efforts in wrong direction –

‘misplaced bodily activity’- all these being movements towards external objects. This is not wrong if it is in balance and if, at the same time, attention is also directed within.

In I (32), the word translated as ‘will’ is to be understood as application of one method that is without intermission’, the word ‘will’ is used in as much as continuous efforts amounts to ‘will’. But we have Arjuna saying earlier, “even against his will, as if by compulsion”. ‘Will’ as we normally understand it has no place or meaning here. We must also note the term ‘intense application’ and the word ‘truth’. God is truth, *Satyam*, but besides this absolute ‘Truth’ are lesser truths. The one principle that man of matter can adhere to with intense application and without intermission is the achievement of inner evolution aided by three-step rhythmic breathing for all twenty-four hours.

## **Book II**

The unseen, the behind-the-scene hindrances, which are the real causes of the hindrances that we can see and feel, are: impulse/reaction, habits, drifts, brooding and day-dreaming. The hindrances that we can consequently see and feel are enumerated in II (3) as *avidya*, the sense of personality, desire, hate and the sense of attachment. In ‘obstacles’ there was a tinge of individual weakness; now in ‘hindrances’ we see a sign of human weakness as a race, viz., *avidya* is a certain ignorance the human race is not free from.

The man of matter pursues object of matter and thereby creates the lower psychic nature and continuous modifications, which are the main obstacles. The main cause is *avidya*- the cause of all causes; for with *avidya*, can the man of matter do anything correctly? It, therefore, directly produces the various hindrances. *Avidya* creates the false ‘I’ of matter and this gives the wrong sense of personality. The man of matter is thus driven towards objects of matter, the driving force being desire or motive. In his thoughtless endeavor to succeed at all costs in possessing these objects of matter, he uses wrong ways and means. In doing so his material personality clashes with other similar personalities, leading either to intense hate or attachment, both of which are obstacles.

This intense desire to live, enjoy and possess in this world is in every human heart, a little more or a little less, and is self-

perpetuating because of *sanskaras*. Do not be misled on hearing some men talk very wisely on spiritual subjects, for the sage tells us precisely that this weakness is present in the very wise. To a certain extent, the man of matter cannot be blamed, because even through the most powerful telescope, we have not yet another such world of matter with equivalent or better conditions to live in. It is truly a vicious circle he finds himself in, and once caught in this whirlpool, the result is *karma* and *sanskaras*, leading to pain, despair, repeated births and painful existence.

To come out of all these, the man of matter must change the direction of his quest, from external pursuits to *seeking the inner spiritual man*. *This change is not to be exclusive- it is to be practiced simultaneously with the fulfilment of one's worldly obligations*. We all make this basic mistake of taking one of the two roads exclusively. Instead of turning inward, he goes to external temple or church or mosque, or even to an external *guru*. From this false vision, he must come to a proper understanding of what is required for him, for, this is the only way.

The very fact that the man of matter has focused his attention on objects of matter (for temple, church and mosque are also objects of matter), it is obvious that *avidya*, the root cause of all obstacles, is pushing him. The sage takes care to mention that the driving force of *avidya* can be 'latent' (not obvious), 'in process of elimination' (there are still repeated failures) or in 'full operation'. Caution is needed at all stages and only equally ceaseless action can replace continuous caution – rhythmic breathing. The sage repeatedly warns us not to be off – guard for even a moment and this is possible only if 3SRB is established for all twenty-four hours. "External vigilance is the price of liberty" even in the world of matter!

But *avidya* has placed the conscious brain of man of matter on a pedestal, instead of venerating the inner spiritual man. This shift of vision, like the first shifting of snow on a mountain-side, rolls and creates an avalanche of wrong acts, with ultimate results that suffocate the man of matter and bury him deep. The pure knower, the pure vision- the spiritual man- is not realized by the brain due to *avidya*; the conscious brain usurps the place of the real knower and a false 'I', a false personality of matter, is created. It is generally not a known fact that, *like any computer, the human brain has neither*

*intelligence nor awareness of its own*, or anything that could be considered remotely so at all! Like the moon, the brain merely reflects the intelligence and awareness of the mind.

The obstacles and obstructions can only be known through self-study and self-examination. But the sage makes it clear that ‘when subtly known’ their activities are to be eliminated, the sure way being to turn the vision inward from external objects. This is difficult and requires some practices. ***This turning inward is known as the meditative process***, but without proper precautions and build-up it cannot be done at all.

So long as the man of matter does not turn his gaze and attention inward, the past sanskaras will force him to be born and to die involuntarily, again and again, endlessly, for ***the only purpose of birth and death is to make one turn inward and know***. Sanskaras act like seeds. It does not matter if the seeds are good or bad, they will sprout and require birth and death. The purpose is to burn away these seeds by turning inward and taking help and guidance of the spiritual man. *Shivoham, sivoham, sivoham!*. To the man of matter who has turned inward and surrendered willingly to *Ishwara*, the spiritual man within, all births, even in the seventh stage of *swaha* in Indra’s high heaven, or in any of the three worlds, *Bhuh, Bhuvah, or Svaha*, is considered pain, because ***all existence everywhere is fraught with imbalance of qualities resulting in pain and rebirth***.

Whatever we experience, see, hear, feel and know, is made up of three qualities in some permutation and combination. These qualities are in imbalance, normally profuse in *rajas* and *tamas*. It is all a play of sense organs and senses, along with the clouded *chitta* of the man of the matter. But the sage gives hope when he says though this play leads to painful repeated births and deaths, yet it can also lead to liberation, if the man of matter decides to turn inward (this he calls ***discrimination***) and be guided by *Ishwara*, the *Gurudeva* within. (That is why the proper way is to say *Gautama*, the *Buddha* and *Jesus the Christ*. *Buddha* and *Christ* refer to *Ishwara*, the *Gurudeva* within in each case). One is shown how to do this in practice- the *sutras* are not mere philosophy.

The incoming impulses storm into the body/ brain system at the rate of 30,000 impulses per second; of these, 120 per second enter the *chitta*. That is, over a billion incoming impulses enter our body/brain system everyday to become material for our daily thinking and

acting, producing emotions from past memory associations – they can be either food or poison to the human system. This is what it means when put in our modern language! This is one of the many automatic processes taking place in our body/brain system, at least until one decides to pay attention to them and take corrective steps. If one takes proper steps to this end without bringing in religion, philosophy, temple, church or mosque, rituals or prayers, that is scientific *yoga* as will be shown in practices at the end of each rearranged book.

Prayers, *japa*, rituals, rites and ceremonies may keep the man of matter and his *chitta* engaged for a while, and prevent his *chitta* from going astray for that while. (This too is not guaranteed, but we may give it the benefit of doubt). Should the man of matter do nothing else? How should he face his normal life and obligations and duties? And no sooner he decides to do something else, than this devil of a conscious brain will again run riot and be out of control. One can also live a life frozen in artificial spirituality, whatever form that may take, but it is certain to be a losing battle with the inner structure of acceptance and also a tremendous mental strain in the absence of scientific *yoga* practices. The structure of acceptance can be and must be altered, and here scientific *yoga* practices are an invaluable help.

No one has ever won against this devil of a conscious brain with conscious efforts and ‘will’ only. Only certain strong means can ultimately bring this conscious brain to submission. The intensity charts shows how, during each twenty-four hours, with over one billion incoming impulses pouring in, aided by past memory and emotions (*sanskaras*), we are forced to live with a resultant intensity score, which is normally a huge negative value. To certain extent, in the absence of proper guidance, we are helpless; but it is not a thought for despair, for the sage not only provides all the needed guidance, but also shows all the methods and techniques.

This negative intensity score in turn, according to prevailing laws, bring about corresponding intensities of pain and ailments to the body/ brain system and we suffer and cry, this is termed karma, about which some very false theories are in vogue. But who truly are we blame? It is God for not informing us that there is a proper way to live and how to abide by it? Or do we honestly know and feel that we have never silenced our brain and our heart to hear what the inner God- *Ishwara* the *Gurudeva*—has to say every moment of our life that



we were or are either inattentive or deaf?

The man of matter takes different roads – he gives up his home, *sansara*, becomes a *sanyasi* and goes to an *ashram* supposedly to live a life of *bhramcharya*. In reality, he has wrongly turned away from his duties and an obligation to this road – it is selfish motives that drive him to do so. The right way is to live a practical life along the proper guidelines as given by sage in the *sutras*. He has given an outline of the journey but it is necessary to be aware of the fundamental facts. Let our mind and conscious brain be clear that going after objects of matter in external world in the course of our obligations and duties is neither wrong nor harmful as long as we are careful of the means and methods adopted. This is consonant with the Gita's message to follow the twofold path – they are not two separate paths, but twofold – one of *sansara* and one of inner surrender to *Ishwara* the *Gurudeva* within, and to live as per the guidance received.

#### C. PHASE EXERCISES I – IV EXPLAINED

The lesser benefits from the exercises are achieving peace of mind and good health. Our weaknesses, the mind oppressions, are to be brought under control, but this control must become automatic and natural without any efforts on our part. The important factors brought into play are our individual mind involved with the brain processes, the brain and different nervous system within the body/brain system, some of which tend to overwork, some tend to under work and some function hardly at all.

About *yama* and *niyama*, we can ordinarily do nothing and that is why aspirants are very fond of *dhyana*, the so – called 'meditation'. But without mastering *yama* and *niyama* the other steps are futile! When practicing *yama* and *niyama*, we make use of the thinking instrument and the involved individual mind, *chitta*. This just cannot work, no results are seen because the *Yoga Sutra* demands much by way of *yama* and *niyama*. *Hatha yoga* practices have various *asanas* and *pranayamas* designed to bring the *chitta* under control, but they are exercises and once out of their influence the *chitta* once again has the individual in its vicious grip.

We have already attempted to link the conscious to the unconscious or rather to have the conscious flow into unconscious. Its effect then would be forceful and perpetual, as it would become a way of life. At first we carry our 3SRB every day – then we practice 3SRB to

taped rhythmic music, played as one falls asleep in bed. Another method is through the exercises in series, but the first method is indispensable.

Of the two principal nervous systems, one is sub – conscious and animal, the other is also sub - conscious, but human. This latter one is expected to function fully in some near evolutionary future. Can we regenerate this system and make use of it today? In our body/brain system, no organ or nervous system can work independently and their functioning can either harm or help the individual. So far, our normal ways of living have been harming us physically, emotionally and mentally. If we can bring about inhibitory action on the system that harms and if we can generate the other nervous system that can help, we would be on our way to progress. The latter more evolved nervous system has both efferent and afferent nerve fibers to inhibit as well as to excite. If the exercises in series and phase can regenerate this nervous system, we can experience health and peace of mind. They can also fight to remove our overpowering weaknesses and harmful tendencies. These are all just preliminaries.

If *chitta* can remain naturally at peace and not oscillate between past and future, we shall be in a position to hear intuitively what the flowing infinite mind has to inform us. Communication can be set up, at first one way only; later, with other important exercises it shall be possible to establish communication both ways. We shall be at peace knowing that when in doubt or fear, we can avail of the mighty power to Infinite mind. Today, when in doubt or fear, we have nowhere to go.

#### **D. EXERCISE IN SERIES: PHASE I**

***The three- step rhythmic breathing pattern is as follows:***

1. ***Technique:*** both chest and abdomen are raised and lowered together and equally.
2. ***Volume:*** the breath is full from neck to navel. i.e., upper, middle and lower abdomen are filled to normal capacity. The quantum of air inhaled and exhaled is what is usually normal to us, neither too much not too forceful, because normal 3SRB breath is not an exercise but a process of correct breathing.
3. ***Rhythm:*** the total breath takes 5 seconds or 6 pulse – beats. The exact rhythm is to count 1-2-3 while inhaling and 5 – 6 while exhaling – 4 is not counted. Note that inhalation,

unlike in other breathing exercises or *pranayamas* but as in natural breathing, is longer than exhalation. This adds up to 12 cycles (or breaths) of normal 3SRB per minute. There is no pause between breath in and breath out.

Begin by practicing 3SRB to taped music and get acclimatized to it in the conventional postures – lying down, sitting, standing and walking. Increase the duration of practice by five minutes every fortnight until in six months' time one hour of conscious 3SRB is reached. At this stage, one can begin a regimen of going to sleep while practicing 3SRB to soft taped music, in an effort to transfer the establishment and continuity of 3SRB within the system from the conscious mind to the unconscious mind. Only in this way is continuous 3SRB for at least 8 to 10 waking hours possible.

In fast (36 cycles per minute) and intermediate (18 cycles per minute) 3SRB the pattern is the same, but the breath is as full as possible and also forceful, both inhalation as well as for exhalation. In both fast and intermediate 3SRB one additional step is introduced for the phase exercises in series. In the beginning, one may practice fast and intermediate 3SRB with or without this fourth step described below.

4. In both fast and intermediate 3SRB, at the count of 3, the lower abdomen (below the navel) and the perineum/ anus region are simultaneously drawn in forcefully. At the count of 5, both are released. On the counts 5 – 6 of exhalation the breath is forced out, partly at 5 and completely at 6, in one continuous exhalation.

For the phase exercise, sit on the floor in no particular *asana*, with the legs crossed naturally. Support yourself on your hands, palms on the floor just behind the back and parallel to the sides, fingers closed. Before beginning the exercise, practice rotation of the shoulders in circular movements from forward to backward. At the height of the shoulder movement, the breath is 1-2-3 and the elbows are straight; when rolling the shoulders backward, the breath is forcefully thrown out, the chest and abdomen fall in and the elbows are bent quickly to help in the rolling of shoulders.

Through practice will come one rolling, flowing movement of fully and forcefully breathing in at counts 1-2-3, shoulders rolling forward to backward, the lower abdomen and perineum being drawn in forcefully at 3 and released totally at 5 ( we do not count 4 ), and the

breath releasing at 5 – 6, partially at 5 and fully at 6. Only after this practice can we begin phase I of the exercise in series. Wear loose – fitting clothes, keep eyes and mouth closed throughout, and listen to the directions accompanying the music on tape.

- \*1. We have three minutes of normal 3SRB.
2. We shift now to three minutes of fast 3SRB (with all the motions described above in the previous paragraphs).
3. We slow down to three minutes of intermediate 3SRB with the same instructions as in (2) above for fast 3SRB.
4. Now lie down, legs and arms relaxed, keep eyes and mouth closed and continue with normal 3SRB for three minutes.
5. Do not get up, pull your knees up to the chest; hold the knees with both hands for one minute (in the beginning for 15 – 30 seconds only) do abdomen fast breathing as in the second refining exercise; with the head raised and the chin pressed to the hollow of the throat.

Now release the knees, rest the head on the floor and relax. Shake your head gently from side to side; hit the head gently on the floor a few times. Open your eyes and sit up slowly. Repeat the entire sequence 1-5 two more times. Rest in between for two minutes each time. Do not be too much in earnest. Practice there or four times a week as described above, and on alternate days do the full set of refining exercises in the following order: 1-2-3-4-5-6-3-2-1.

These detailed instructions will not be repeated for phase II and onwards. Preserve them and read them carefully.

#### **D. SUMMARY**

What is meant by *chitta*, what is thinking instrument, and what are their respective functions? Are these functions proper and if not, how does one make them function properly? what is our psychic nature? These themes are the subject matter of Book I rearranged.

As long as the functions of *chitta* and the thinking instrument are not proper, the lower psychic nature cannot be brought under control. The man of matter remains unaware of *Ishwara*, the inner spiritual man, and so identification of 'I' is with form, personality and the brain processes. The remedy is control of mind modifications and

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[\* The author, later made changes in practice i.e. all motions should be done from practice no.1, instead of no.2. - Editor]

oscillations of the brain into the past and/ or the future. The methods and techniques to bring about control are shown. But the efforts should be tireless, unceasing, and a sense of non-attachment must dawn on the individual. When the inner spiritual man, *Ishwara*, is sufficiently valued – much more than the external objects – and efforts to that end are followed, the modifications and the oscillations slowly tend to come under control. When sufficient work has been done on one's self, at 'white-hot' heat, the qualities tend to balance and one slowly gains knowledge of the inner spiritual man.

The natural obstacles in the course of knowing the inner spiritual man, and the attendant consequences if they are not overcome are enumerated. To this end, the refining, corrective and up-grading exercises must be practiced and rhythmic breathing, 3SRB, must be established. The difficulty – producing hindrances for our human race are enumerated and described. *Avidya* is identified as the cause of all the other obstacles. Due to *avidya*, *prakriti* is given preference over *Purusha*, leading to the many and varied confusions. The phase exercises, through the use of 3SRB at different cycles, along with earlier preliminary exercises, help one to methodically remove these hindrances and be free from the ill – effects created by obstacles and the various *granthis* – but application and efforts should be intense and uninterrupted.

Desire, to live in this world is in every human heart and mind, even in the case of the very wise. This gives rise to the five important hindrances. Memory is *sanskaras*; it is soaked in emotions of past experience, it forms the seeds of future existence, and the result is endless births and deaths.

All that exists in all of *Bhramanda*, and all that is ever experienced by us, has the three qualities, *sattva*, *rajas* and *tamas*. Normally *tamas* and *rajas* predominate and so all our thoughts and actions will also be ruled by them, creating cause for further existence. To the wholly illuminated individual, life and birth in all the three universes is pain because in life the three qualities always remain in imbalance causing pain.

For further study, the reader is given here a thought from *Light on the path* by M. C., which urges us toward the twofold path recommended in the Gita:

*“Kill out ambition.*

*Kill out desire of life.*

*Kill out desire of comfort.*

*Work as those work who are ambitious. Respect life as those do who desire it. Be happy, as those are who live for happiness.” ∞*

**BOOK II**  
**REARRANGED**

**Elementary Stage II**

*Diagram II*

*“How long will you tread the circling tracks of mind  
Around your little self and petty things?  
Not for vain repetitions were you built,  
Out of Immortal’s substance you were made.”*

-Savitri

## A. THE REARRANGED SUTRAS

### From Book I

34. The peace of the *chitta* (or thinking instrument) is also brought about by the regulation of the *prana* or life breath.
35. The *chitta* can be trained to steadiness through those forms of concentration, which have relation to the sense perceptions.
37. The *chitta* is stabilized and rendered free from illusion as the lower nature is purified and no longer indulge in.

### From Book II

28. When the eight means or steps to *yoga* have been steadily practised, and when impurity has been overcome, enlightenment takes place leading up to full illumination.
29. The eight means of *yoga* are: *yama* or the five commandments, *niyama* or the five rules, *asana* or posture (especially of the thinking instrument), *pranayama* or right control of life-force, *pratyahara* or abstraction, *dharana* or attention, *dhyana* or meditation, and *Samadhi* or contemplation.
30. Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitutes *yama* or the five commandments.
31. *Yama* (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.
32. Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to *Ishvara* constitute *niyama* (or the five rules of life).
33. When thoughts which are contrary to *yoga* are present, there should be the cultivation of their opposite.
34. Thoughts contrary to *yoga* are: harmfulness, falsehood, theft, incontinence and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance; whether slight in doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.

35. In the presence of him who has perfected harmless-ness, all enmity ceases.
36. When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.
37. When abstention from theft is perfected, the *yogi* can have whatever he desires.
38. By abstention from incontinence, energy is acquired.
39. When abstention from avarice is perfected, there comes an understanding of the law of rebirth.
40. Internal and external purification produces aversion for (or desire to be free from) form, both one's own and all forms in the three worlds.
41. Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.
42. As a result of contentment bliss is achieved.
43. Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.
46. The posture assumed must be steady and easy.
47. Steadiness and ease of posture is to be achieved through persistent slight effort and through concentration of the thinking instrument (*chitta*) upon the infinite.
48. When this is achieved, the pairs of opposites no longer limit.
49. When right posture (*asana*) has been attained there follows right control of *prana* and proper inspiration and expiration of breath.
50. Right control of *prana* (or the life-force) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.
54. Abstraction (or *pratyahara*) is the subjugation (calming) of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.
55. As a result of these means there follows the complete subjugation of the sense organs.



### **From Book III**

9. The sequence of mental states (of the thinking instrument) is as follows: the mind reacts to that which is seen; then follows the moment of mind control. Then ensues a moment wherein the *chitta* (mind stuff) responds to both these factors. Finally these pass away and the perceiving consciousness has full sway.
10. Through the cultivation of this habit of *chitta* there will eventually occur a steadiness of spiritual perception.
11. The establishing of this habit and the restraining of the mind (calming of the thinking instrument) from its thought-form-making tendency, results eventually in the constant power to contemplate.
46. Symmetry of form, beauty of colour, strength and the compactness of the diamond constitute bodily perfection.

### **From Book IV**

2. The transfer of consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.
7. The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.
8. From these three kinds of *karma* emerge those forms, which are necessary for the fruition of the effects.
10. Desire to live being eternal; these mind-created forms are without known beginning.
11. These forms are created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward going life; when these cease to attract, then the forms cease likewise to be.

Total = 3 + 23 + 4 + 5 = 35 *sutras*.

## **B. EXPOSITION**

### **Book I**

The subject treated in this book is how to create peace of the *chitta*,

the individual mind involved with processes of the conscious brain. The method shown by the Sage is by the *regulation of prana or life-force via the three-step rhythmic breathing (3SRB)*. The *svara-nadi shastra* has given us this rhythmic breathing, which is the correct breathing to replace our present faulty breathing for all twenty-four hours. Each of us is born with (but has lost) this proper three-step rhythmic breath.

For the first nine months of our life as a child, we naturally do 3SRB at thirty-six cycles; it is required and responsible for our extremely fast growth. The next nine months are with 3SRB at eighteen cycles; our growth now is a little slower than in the previous nine months. The next nine months are with normal 3SRB at twelve cycles. Thereafter, we must maintain this for continuous growth into a true human being. But alas! by twenty-seven months the human child is capable of registering and digesting in its own way the surrounding influences and emotions, in particular at home, and soon its breathing goes wrong. If only we can really take care of it at this juncture, between 20 and 27 months, and ensure that this natural breathing is preserved; the human race would be completely different!

We have noted earlier that the lower psychic nature and non-stop mind-modifications result in degradation and wrong breathing. This wrong breathing also fluctuates during each day, i.e., the number of breaths could vary between 15 and 20 per minute. So the reverse action is brought about by introducing 3SRB.

In I (35), the Sage mentions 'those forms of concentration which have relation to the sense perceptions'. We have already explained the meaning of perception, which is the quality of individual mind that is not involved with the processes of the conscious brain. Now what is meant by 'relation to sense perceptions' of the mind? It implies inward concentration on the spiritual man within. No sooner does the man of matter direct his attention towards the inner spiritual man, than the individual mind ceases to associate with the processes of the conscious brain and acts only as a catalyst. When this happens it is able to throw light, the conscious brain is able to understand more clearly, the modifications become steady and the intensity ratios of the brain centres are reduced as required. Finally, with the help of the refining, the corrective and the upgrading of awareness exercises, the *granthis* are dissolved; the lower psychic nature is purified and no longer indulged in. So the conscious brain no longer indulges in lower or negative type

of modifications and, in this way, the thinking instrument is steadied. This happens without conscious efforts from here onward for the inner structure of acceptance itself has now been altered.

## Book II

Only now does the Sage introduce the eight steps of *yoga*, for not until one has steadied the *chitta* and the thinking instrument (by methods and exercises as shown) can one manage *yama* and *niyama*. When all the eight steps are accomplished, one reaches the stage of a *yogi* or *rishi*; in that case all impurities have been overcome, enlightenment has taken place reaching full illumination.

The eight steps are: (i) *yama*, (ii) *niyama*, (iii) *asana*, (iv) *pranayama*, (v) *pratyahara*, (vi) *dharana*, (vii) *dhyana* and (viii) *samadhi*.

What constitutes *yama*? *Yama are five commandments and*, as the Sage says, *constitute universal duty*—they are correct anywhere in the universe and are *irrespective of race, place, time or emergency!* Moreover, *yama* must be carried out in thought, word and deed. Let us consider harmlessness, truth to all beings, abstention from theft, incontinence and avarice, which constitute *yama*. In the *Mahabharata*, many false acts of mental theft and avarice were suggested by Sakuni, were put into action by Duryodhana and were mentally accepted or approved of by Dhritarashtra, who had a soft corner for his son. All three were therefore equally guilty of trespass according to *yama*. According to the Sage, thoughts contrary to *yoga* are qualified as ‘whether arising from *avidya*, anger or avarice,’ and further, ‘whether slight in doing, middling or great’. *Yudhisthira* was known as *Dharmaraja* because he was always anchored in truth. It is said that his *ratha* (chariot) always moved a few inches above the ground revealing his power of truth. But when, in the emergency of battle, he expressed a single untruth to *Dronacharya*, causing the latter’s death through shock, the only way he could have died, the *ratha* immediately touched ground for all time. The effectiveness of his word as act was immediately demonstrated! Please understand here that to marry one or four wives, or to eat meat or vegetarian food, do not qualify as universal truths.

*Niyama* is still more difficult to abide by. In Book I rearranged, we gave a fleeting glance at internal and external purification. Contentment, too, we may understand as exemplified for us by Sri

Rama and the Pandavas during their lives, especially during their sojourn in the forest. But **fiery aspiration, spiritual reading and devotion to Ishvara** need explanation; we can only understand them after we have covered a lot more ground. Still an inkling or foretaste is provided by M. C. in *Light on the Path*, when she says, “*To read in the occult sense is to read with the eyes of the Spirit, to ask is to feel the hunger within, to be able to read means to have obtained in a small way the power of gratifying that hunger.*”

The next *sutra* gives a beautiful definition of *yoga*. The Sage says, ‘when thoughts contrary to *yoga* arise, they should be consciously countered’. That is, *yoga* is the correct way of life, not the way man of matter lives today, for we have to forgo many of our present day animal tendencies. So whenever there are thoughts that are not truly human but have a tendency to be animal-like, i.e., contrary to *yoga* we must practise **the corrective exercises**. Therein is shown how to **consciously cultivate the opposite types of emotions and thoughts by following different patterns of sound**. A similar type of practice is shown in the exercises in series, phases I to IV, for controlling and synchronizing breath to *prana*.

Not content with this, the Sage actually enumerates what constitutes thoughts ‘contrary to *yoga*’, namely, harmfulness, falsehood, theft, incontinence of various appetites, and avarice. Here again the Sage is uncompromisingly specific, ‘whether committed personally, caused to be committed or approved of, etc.’ and further ‘whether arising from avarice, anger or *avidya*’. From all these you can understand how noble is the human way—the way of *yoga* – to live in contrast to the animal-like thoughts that end in excessive pain. To this end the corrective exercises are recommended.

After enlightenment, Lord Buddha said: (i) in this world there is excessive pain, (ii) there is a cause of this excessive pain (the harbouring of animal-like thoughts contrary to *yoga*), (iii) this cause can be removed (by conscious efforts), and (iv) pain which is yet to come can be avoided or prevented (by proper methods and steps). These constitute the four noble truths of Buddhism. But this perfection must be in thought, word and deed, for no wrong thought should be even at the back of one’s mind! It is said, for instance, that wild animals and poisonous snakes come freely near a *yogi* or a saint for they sense instinctively persons who are totally harmless, i.e., who have perfected harmlessness. This qualifier, ‘in thought, word and

deed', applies also to abstention from theft, incontinence from all appetites, and avarice. Avarice can be very subtle indeed—it can be for 'knowledge, beauty or perfection', as we know from the story of Baiju Bawra and Tansen!

In II (40), the word 'aversion' is to be understood as 'desires to be free from'. When the state of absolute purification – mental, moral, emotional and psychic—takes place, even to be Indra, king of the gods, does not appeal. One wishes to discard all the three outer bodies that cover *Ishvara* within, viz., *nirmanakaya* or physical, *sambhogakaya* or astral, and *dharmakaya* or mental, and be free from all the three worlds, *Bhuh*, *Bhuvah* and *Svaha*. As a result of total internal purification, not only is the *chitta* quiet, but slowly the meditative attitude constantly remains with one. All the organs and appetites also remain quiet; one is then able not just to believe theoretically in or parrot-like say "*atman*", but is able to see and know and follow its bidding.

The person who, having done his best, is content with whatever comes his way, even in the worst of circumstances, will always experience inward peace for which he will have to make no efforts.

'The posture assumed must be steady and easy'. After all that we have done seriously so far, we must by now have achieved some steadiness of the *chitta*. This is the primary posture of the mind that is required in yoga because ***posture of the mind and breathing are correlated*** and the Sage is talking of this posture because he relates it to rhythmic breathing. Besides, in the next *sutra*, he correlates it to steadiness of the thinking instrument or *chitta* and to perception of *Ishvara* within. At no point is he speaking about any particular *asana* or posture of the body, as is normally understood. In II (49) he specifically mentions, '***when right posture has been attained*** (i.e., steadiness of the *chitta*), ***there follows right control of prana and proper inspiration and expiration of breath***'. ***Proper and rhythmic 3SRB is also a pranayama in the right sense of the word as prana and breath are totally synchronized.***

In II (48) when the lower psychic nature and mind-modifications are under control and when inspiration and expiration are proper, the pairs of the opposites (i.e., oscillations of the brain in opposite direction towards either brooding over the past or day-dreaming about the future) no longer prevail. Normal faulty thinking, on the other hand, is based on these pairs of the opposites. According to

*svara-nadi shastra*, normal breath is long or short, hot or cold, moist or dry, and is different in frequency or number (fast or slow) at different times of the day depending on the state of the conscious brain.

In II (50), the Sage describes proper and correct breathing as it should be, both external (breath) and internal (*prana* intake), the latter seemingly motionless. External breathing is the 3SRB – it is synchronized to internal *prana* intake and expiration, which is motionless relative to the physical body. Both *prana* and breath together are subject to specific place (*bhumi*) within the human body/brain system; the number for both *prana* and breath inspiration and expiration is twelve per minute for all twenty-four hours, without intermission and with intense application. 3SRB can be brief or protracted – it is longer than the normal wrong breath of the individual and yet brief enough to be practised and established as a correct breath. For the phase exercises its frequency can be 12 or 18 or 36 cycles per minute.

Here the *prana* is of fourth grade, not normally available with wrong breathing. Advanced practices of *hatha yoga* do avail of this *prana* with certain *asanas* and *pranayamas*; these, however, can only be practised for a short duration and cannot be done for all twenty-four hours. But 3SRB is a *pranayama* (breath synchronized to *prana* intake) and can easily be done by anyone for all the twenty-four hours until it becomes a habit as the natural correct breath.

Such diligent practice results in quieting the *chitta* and does succeed in subsiding the most agitated thinking instrument and senses. This is the least a disciple is expected to achieve. This state, if achieved and established, will enable the disciple to take the most important step of *pratyahara*. Without that vital fifth step, *dharana*, *dhyana* and *samadhi* are impossible, because the involved individual mind will constantly create disturbances of a magnitude that will frustrate all attempts of the disciple. Hence the need of correct techniques which will bring about complete steadiness of the sense organs and the senses so that soon even conscious control will not be needed.

### **Book III**

The sequence of mental states given in III (9) is the same for those who are on diagrams I, II and IIIa (not established). The thinking instrument, with the aid of memory patterns, will react to whatever is seen or heard or felt, because, until IIIa is established, the

*chitta* is not at peace and there is constant danger of being off one's guard. Only at stage IIIb is response possible in place of reaction or automatic reflex action. Having come to a conclusion through automatic reaction, action follows—both the factors, namely, incoming impulses together with near-identical memory patterns and our reaction to the same, pass away and consequently the thinking instrument is left angry, afraid, happy, sober, contented or excited.

This habit of self-governed stage IIIa is to be cultivated in the beginning and established over a period of time. But those at stages corresponding to diagram I and II in life, however sincere, will fail time and again. Those on IIIa must cultivate this posture till it is made a habit, i.e., follow the sequence outlined in III (9), avoiding automatic reflex action. This steadies the *chitta*. ***To do this by use of will however, is just not possible – it requires definite methods and exercises.*** If this habit is established, those who are at diagram IIIa will proceed to IIIb and IIIc. It takes a few minutes to write or read this, but sutras III (9-10-11) may require many, many lifetimes to accomplish. Hence, external and internal aids in achieving these stages more quickly via practices and techniques are also given.

The expressions 'steadiness of spiritual perception' in III (10) and 'constant power to contemplate' in III (11) give indication that if the disciple is constant and faithful to exposition and practices, he is heading towards stage IIIb which is a substantially advanced state. When the *chitta* (individual mind involved with the processes of the conscious brain), reaches stage IIIb by long and sincere practice, both mind and body/brain system become more and more perfect even as the individual mind gets separated from the conscious brain and is a catalyst only and acts as it is meant to act. The brain processes will work correctly in its presence and it will throw the needed light.

The Sage then describes the perfect human body, not as what we see in most *ashrams*, but 'compact as a diamond' (recall that it takes millions of years for carbon to become diamond). We should not be surprised if we require billions of years (in a natural way) to reach stage IIIb from diagram I. Symmetry, beauty and strength, coupled with as beautiful a brain and mind, are qualities of the perfected physical human body.

#### **Book IV**

A thousand or more years before Darwin and his theory of

evolution, the Sage makes a definite statement of truth, ‘the transfer of awareness from a lower vehicle (body) into a higher, (from lower to higher levels), is the great creative and evolutionary process’. But this natural process takes eternities and is an unconscious process, for the individual takes no conscious part. **This is the core philosophy and technical value of the Yoga Sutra: to bring about conscious evolution. For yoga is essentially a conscious evolutionary process,** and only in the *Yoga Sutra* do we find this pronounced so clearly. Still, it is up to each individual to decide whether he or she will take the normal natural way over eternities in preference to what the *sutras* have to offer!

The pairs of opposites, comprising of oscillations into the past and future (brooding and day-dreaming), the constant movement of the conscious brain, result in the full range of useless activities for those who are at the stages shown in diagrams I, II and early IIIa. Only those who have resolutely proceeded from IIIa to IIIb have the constant power to meditate and the spiritual perception that grows more and more steady. Such self-cultivated persons are free from the normal functions of the conscious brain and are to a certain extent liberated souls. Others, unfortunately, are cruelly in the grip of *chitta* and the oscillations and pairs of opposites will continue to torture them.

Those who are thus held by the *chitta*'s oscillations create three types of *karma*. ***Karma is cause of future existence***—the fruition of effects depend on the nature of action. This perpetual movement of generating cause and experiencing effects continues life after life. Where and when does *karma* begin? The Sage says, ‘these mind created forms are without known beginning’. To know this is very necessary, otherwise we shall have many theories and much exposition that is not true and merely a waste of time and breath.

Involution precedes evolution in each cosmic cycle and such cycles have been numberless. Involution is a slow process requiring eternities, and no being can escape degenerating under such circumstances, as the body/brain/mind become increasingly *tamasic*. Evolution therefore, in its natural course, is an equally long and slow process requiring eternities as body/brain/mind are made increasingly *sattvic*. It is important to know that involution precedes evolution. Due to involution, *tamas* or inertia of body and mind, together with *avidya* or ignorance, sets in.

Therefore the words originally used in the *shastras* were *vidya* and *avidya*. There was no word like ‘sin’, nor a word like



‘punishment’. Only later did the priest class introduce the word *karma* to mean ‘sin’ (in a sense) and ‘punishment’ by way of consequences of *karma*. If *avidya* together with inertia of body and mind is our heritage in involution, can we talk in any way about *karma*? Are we then even responsible for our state of existence? Therefore, the *sutras* talk of *avidya* and the ways to remove *avidya* along with inertia of body and mind. It is in this particular context that the word *karma* used in the *sutras* should be understood.

***Avidya is the fruit of involution*** and once it sets in, it is difficult to be free from its oppression through *tamasic* desires and negative thoughts. Not knowing or finding any other place to live in the vast universe, desire to live in this world is eternal and creates a great deal of *karma*. As the Sage says, ‘these mind-created forms are without known beginning’. This endlessness is indeed a sad state from which we are trying to extricate ourselves. *Avidya*, through gross desires, creates and hold these forms as cause of future existence and is the basic cause of repeated human births and the strong desire to live. This is expressed in our present-day language, as ‘self-preservation is the first law of nature’.

This slow movement on the natural path of evolution is nearly imperceptible and seems obvious only over a time-scale of billions of years. Slowly it inculcates in us a way of living and thinking that is sensible; only then do our conscious efforts to evolve faster dawn on us. This is indeed a great blessing in itself, a great liberation. Thus changes in our thinking and living and our subsequent turning inward from external objects begins. Over a period of time, the normal attractions cease and then, by further conscious efforts, one proceeds to stages IIIb and then to IIIc (a very difficult stage). At this point the necessity of repeated forms nearly ceases. Applying white-hot heat to our efforts all the time on the path is the only way.

### **C. EXERCISE IN SERIES: PHASE II**

All the detailed information about the exercise has been given in phase I at the end of Book I rearranged and so are not repeated here.

We begin the exercise in phase II:

- (1) We breathe normal 3SRB for six minutes.
- (2) Now we shift to fast 3SRB for six minutes.
- (3) Next we slow down to intermediate 3SRB for six minutes.
- (4) Now we lie down, keep eyes and mouth closed, legs and arms

relaxed, and continue with normal 3SRB for six minutes.

- (5) Do not get up, keep eyes and mouth closed. Pull the knees up to the chest, hold them with both hands and for two minutes do abdomen fast breathing as in the second refining exercise, with the head raised and the chin pressed to the hollow of the throat.

Now release the knees, rest the head on the floor and relax. Shake the head gently from side to side, and then gently hit the head on the floor a few times. Continue with 3SRB. Open the eyes and sit up slowly. The exercise in phase II is over. Repeat the performance once again after resting for two minutes.

If phase I is not comfortable, please do not proceed to phase II. At home practice three to four times a week, not daily, and on alternate days do the refining exercises for three minutes each in the following order: 1-2-3-4-5-6-3-2-1.

#### D. SUMMARY

We human beings are well aware that getting control directly over our thinking is not possible because thoughts are formed at such great speeds (as high as 120 per second) that the conscious brain cannot keep up with their continuous formation. However, since thinking and breathing are interrelated, the best way to gain control over thinking is to introduce rhythmic breathing, normal 3SRB, for all twenty-four hours.

In dealing with the means of yoga proper, *yama* or the five commandments constituting universal duty, and *niyama* or the five rules of life are enumerated. Together they form the character—the structure of acceptance of the individual. Methods to establish both *yama* and *niyama* and thereby to build a higher-level structure are shown in the *sutras*. *Yoga* is in fact internal purification as the first step—for this the phase exercises as shown are very important. The Sage unequivocally and clearly advocates *yoga* as the right way to live. Hence, thoughts identified as contrary to *yoga* must necessarily be controlled and progressively eliminated through the corrective exercises shown.

In the *sutra* there is no mention at all of any particular body posture or *asana*. The posture referred to is of the thinking instrument in relation to individual mind that is uninvolved and works as a ‘catalyst’ as it is meant to and is thus able to maintain the quality of

Infinite Mind. This in turn enables the individual to reach the states of intuition and perception; without them, nothing worthwhile is possible. Once again the reciprocal inter-relationship between thinking and breathing is emphasized. Earlier we practised normal 3SRB and the phase exercise to gain control over our thinking. Now it is stated that should the thinking instrument have proper relationship with the individual mind, there will be proper rhythmic breathing. Thus 'posture' in II (47) is once again fully impressed on us.

Rhythmic breathing, normal 3SRB, should be both external and internal-breathing is external and is synchronized to internal *prana* intake. 3SRB can be performed at 12, 18 or 36 cycles per minute; later, when this synchronized *prana* is rotated, it can be directed to any area within the body/brain system in the primary body.

The sages in India of ages ago were aware of natural evolution and of conscious evolution-how a lowly, unevolved organism can be raised to a more evolved organism. They also compared this conscious evolution to the automatic quasi-static slow evolution which the west has begun talking about only recently.

All of existence is based on law and order. Our most hidden thoughts are not hidden to nature's laws. They are faithfully recorded and as per such recordings, future existence, life, mind, brain, body, organs and ailments are all our lot and are synchronized for perfect operation. Those great sages, in their research, found the cause and the manner of fulfilment of effects. Any form existing is due to desire to live the false 'I' builds a false outer personality. The improper use of the thinking instrument and the involvement of individual mind with the process of the conscious brain create confusion and lead to actions that are not correct, and in turn all these become the cause of future existence. Bondage and a vicious circle from which there is, it would seem, no way out; but, remarkably and miraculously, the ancient sages have shown a way.

For further study, the reader is given here a thought from *Light on the Path*:

*"Seek in the heart the source of all evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death."*

Of the two ways, the former is the process of conscious evolution with the help of the Yoga Sutra; the latter is the normal evolution over eternities. ∞

**BOOK III**  
**REARRANGED**

**Intermediate Stage III**

*Diagram IIIA*

*"O strong forerunner, I have heard thy cry.  
A seed shall be sown in death's tremendous hour.  
A branch of Heaven transplant to human soil,  
Nature shall overleap her mortal step,  
Fate shall be changed by an unchanging will."*

*-Savitri*

## **A. THE REARRANGED *SUTRAS***

### **From Book I**

21. The attainment of spiritual consciousness is rapid for those whose will is intensely alive.
22. Those who employ the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.
42. When the perceiver blends the word, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.
43. Perception without judicial reasoning (or intuition) is arrived at when the memory no longer holds control, the word and the object are transcended, and only the idea is present.
44. The same two processes of concentration, with and without judicial action of the mind (the thinking instrument), can be applied also to things subtle.

### **From Book II**

1. The *yoga* of action, leading to union with the soul, is fiery aspiration, spiritual reading and devotion to *Ishvara*.
2. The aim of these three is to bring about soul vision and to eliminate obstructions.
22. In the case of the man who has achieved *yoga* (or union) the objective universe has ceased to be. Yet it existeth still for those who are not free.
23. The association of the soul with the mind and thus with that which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.
24. The cause of this association is ignorance or *avidya*. This has to be overcome.
25. When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.
26. The state of bondage is overcome through perfectly

maintained discrimination.

27. The knowledge (or illumination) achieved is sevenfold and is attained progressively.
44. Spiritual reading results in a contact with the soul (or divine One).
45. Through devotion to Ishvara the goal of meditation (or *samadhi*) is reached.

### **From Book III**

12. When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.
13. Through this process the aspects of every object are known, their characteristics (or form), their symbolic nature, and their specific use in time-conditions (stage of development) are known and realized.
14. The characteristics of every object are acquired, manifesting or latent.
49. The man who can discriminate between the soul and the Spirit achieves supremacy over all conditions and becomes omniscient.
54. This intuitive knowledge, which is the great Deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.
55. When the objective forms and the soul have reached a condition of equal purity, then is At-one-ment achieved and liberation results.

### **From Book IV**

1. The higher and lower *siddhis* (or powers) are gained by incarnation, or by drugs, words of power, intense desire (obsession) or by meditation.
3. The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.
4. The 'I am' consciousness is responsible for the creation of the

organs through which the sense of individuality is enjoyed.

9. There is identity of relation between memory and effect producing cause, even when separated by species, time and place.
12. The past and the present exist in reality. The form assumed in the time concept of the present is the result of developed characteristics and holds latent seeds of future quality.
13. The characteristics, whether latent or potent partake of the nature of the three *gunas*.
14. The manifestation of the objective form is due to the one-pointedness of the (long-prevailing) effect-producing cause (the unification of the modifications of the *chitta* or mind stuff the thinking instrument).
16. The many modifications of the one mind produce the diverse forms, which depend for existence upon those many mind impulses.
17. These forms are cognized or not cognized according to the qualities latent in the level of awareness.

Total = 5 + 10 + 6 + 9 = 30 *sutras*.

## **B. EXPOSITION**

**Book I.** It is not enough to read or hear the exposition of the *sutras*—the exercises and techniques shown must be practised very regularly and at white-hot heat. All efforts should be without intermission, only then is progress on the path to conscious evolution possible. It is not surprising that after waking up from the sleep of ignorance, after being told repeatedly that time is running out, so please make stronger and more sincere efforts, even then in many people the will to progress is gentle and some are moderate in their efforts. Only very rarely do we come across a few who are intense in their efforts.

Judicial reasoning is also a rare quality in the external world, found only in a few endowed people like great statesmen, leaders, scientists, and lawyers. It should be noted that until one arrives at stage IIIb, one couldn't avail of the gift of intuition. So the next best alternative is judicial reasoning—the idea of words used, the consideration of the multiple meanings behind them, how best to counter them, and to communicate objective and subjective content

using them. 'Judicial reasoning' may also be translated as 'discrimination' and 'intuition' as 'discrimination that is not discriminative in nature'- with the latter too, one arrives at a conclusion, but without judicial reasoning and often more correct. Although it is the highest level of objective thinking available to human beings, the former is still nowhere comparable to intuition or perception - there is a world of a difference between the two.

As stated earlier, perception is the quality of individual mind when not involved with the processes of the conscious brain. It can throw light from which the brain can then learn and know. In judicial as well as in ordinary reasoning, the conscious brain takes the help of stored past memory without which thinking and reasoning are not possible; at the same time these functions become coloured due to past memory soaked in emotions. Here the Sage says that once perception sets in, i.e., stage IIIb is reached, neither judicial reasoning nor the aid of past memory is required; they are set aside as 'memory no longer holds control'.

So your attention is drawn to diagram IIIb. Up to the stage of diagram IIIa, the incoming impulses enter the rear brain and memory pools before proceeding to the conscious brain. ***But note that in diagram IIIb, the incoming impulses are now prevented from entering the memory pool and reach the conscious brain for direct intuition by side passages cleansed by the refining exercises.*** The conscious brain was accustomed to relying on past memory, past emotions and experiences and used to react accordingly. Now, however, there are none of the old processes; *chitta* is free from and uninvolved with the processes of the conscious brain and works only as a catalyst, as it was originally structured to function. So it is able to throw light and the word "perception" in this context is meaningful.

In this process of perception, the meaning of the word or object is transcended because the language now is intuition-only the 'idea' remains. The hidden idea behind the word or object or action is x-rayed and known! So intuition is a handmaiden, useful both in the objective world and for things more subtle in the subjective world. Progress from stage IIIb to IIIc is now possible, because the distractions normally created by the conscious brain and the involved individual mind are no more and memory is totally set aside



altogether. Do you realize what the Sage actually intends to say? Past memory soaked in emotions are the *sanskaras*, the seeds over which we have no control, having the power to hold us captive and force us involuntarily to repeated births and deaths. This is natural law. But if memory is set aside, the seeds will not sprout past emotions will not guide our actions any more, then all these cease to have any hold on us or keep us in bondage. We get the first taste of freedom! ***Memory is the only bondage and is twin sister to avidya.*** Memory is indestructible (being held safely in the permanent seed atoms), so normally there is no escape from its tyranny. But once we reach stage IIIb we are free from this bondage and even the total accumulation of all memory of past lives is bypassed—we are free to die or to be born consciously!

**Book II. Yoga of action—full-hearted participation in *sansara*—is *karma yoga* coupled with *raja yoga* practice.** However advanced stage IIIb is, stage IIIc is light-years ahead! For this further stage, the Sage says, ‘leads to union with the soul’, to know and to adore *Ishvara* within (through spiritual reading as explained later). But this calls for ‘fiery aspiration’ or multi-faceted *tapasya*, the white-hot heat of spiritual aspiration in every aspect of one’s existence, and spiritual reading together with ‘devotion to *Ishvara*’. Thus is the second step of *yoga abhyasa-niyama*-fulfilled.

Now let us study diagram IIIc. Here we close all doors, not only to memory pools but to incoming impulses as well, for both are soaked in emotions that have a parallel in emotions from past memory and create both our ‘structure’ and our ‘bias’ in viewing and understanding the world around us. In IIIb, we have set aside and bypassed memory, the mighty power of memory which would otherwise hold us in bondage—we thus make the structure of acceptance’ helpless so that we can build a new and superfine structure! ***In IIIc proper, we close the exit at (7) ajna, not allowing a single thought to escape; we also close the door at taluka and let not a single thought form gain entry into us. In this way we can totally isolate ourselves (temporarily) from the world around us, without running away to an ashram and neglecting our obligations.*** What is more, at no *ashram* or Himalayan height, can one be so totally

isolated! This truly is isolated unity, practised as a householder even in the midst of the normal crowd! This seeming ‘vacuum’ condition created is known in the *shastras* as ‘God-intoxication’— but such a stage must be entered into at will, to remain there at will and yet be completely aware of the world around. It is a state signifying the highest awareness touching the state of pure awareness reached by individual mind, *chitta*, working purely as a catalyst.

Whenever we are engaged in higher practices we adopt this posture of IIIc. In the process of fulfilling our obligations we take up the posture of IIIb. ***In IIIc one can live totally within oneself consciously up to the level of pure awareness, or Chittie.***

Thought is a process of amalgamating incoming impulses with near identical past memory patterns soaked in past emotional experiences and creating a fresh, but nearly similar, new thought frame. These frames are then released from point (7) *ajna*, to become another person's incoming impulses, with one true copy going to our memory pool. If one were to study this process of near similar thought frames moving at a speed of 120 frames per second, it would be like viewing a cinema film. This whole process is destroyed in IIIb—there is no other way to be free from this bondage! Once this stage IIIb is reached, and when one can proceed to IIIc (the exercises in phase III to III guide as to how this can be made possible), one is able to close the circuit between the base of the spine, *taluka* and *ajna* and then rotate *prana* within the circuit for the cleaning processes -what is referred to as ‘internal purification’. In the state of isolated unity, the moving life ceases to swirl round the individual so that the objective universe also ceases to swirl round the individual—only then, and not before, can one understand and use the terms ‘*maya*’ or ‘illusory’.

Now to this is added ‘devotion to *Ishvara*’—to see, to know and to be guided by spiritual man within. Our most sacred hour of hours is here and now. ***Fulfillment of niyama is the culmination of yoga.*** The person who reaches this stage is a new species of human being, fully evolved, one whom we call a *mahayogi* or a *maharshi*. *Niyama* ends in ‘the aim of these three’ —these three are *dharana*, *dhyana* and *samadhi*. In seeing and following the guidance of *Ishvara*, the *Gurudeva* within, all obstructions and obstacles are destroyed.

As regards the culmination of *yoga*, the Sage says, ‘for the man who has achieved *yoga* the objective universe ceases to exist’. What is the reason for this? ‘Memory is barred entry at stage IIIb’, and the universe, this world, this solar system and the small world around us is nothing but memory. ***We live in a stupendously large bubble of memory***—and it all ceases to be. But those who have not put memory out of their path are yet making use of memory, so the universe, this world and even the small world around them exists for them.

So far the Sage has differentiated between two types of human beings: (i) the large majority for whom the universe still exists and (ii) those rare and highly evolved ones on whom the universe does not have any effect. In the sphere of normal life, the inner spiritual man remains only a witness in (i) above; but in case (ii), the inner spiritual man is the spiritual guide for the body/brain system of the individual. The difference is that in the former case the conscious brain and the involved individual mind act on their own because they are not yet aware of the possibility of receiving guidance from the inner spiritual man or do not believe it is possible. But in case (b), though *Ishvara* sees, hears and feels, through the mind/body/brain system, the latter systems never now act on their own as the mind is no longer involved with the processes of the conscious brain.

The perceiver and whatever is now perceived have no duality. The false ‘I’ of the man of matter is no more—only the real ‘I’ remains now as a fact. Originally the confusion between the things perceived, the way they were perceived and the false ‘I’, the false perceiver, all led to or were the outcome of ignorance. All this is now no more. For eternities confusion and ignorance had prevailed, darkness was unmoving, till light of intuition at first and then full illumination through *Ishvara* the *Gurudeva*, dispelled all darkness and ignorance and also ended all associations with false ‘I’. So the man of matter now emerges as an illumined *mahayogi* or *maharshi*—this amounts to the ‘great liberation’.

***This act of bypassing memory and exiling the false ‘I’ for all time is, according to the Sage, ‘perfectly maintained the discrimination;’*** perfectly so because it is now an established fact. This also overcomes the state of bondage that was for long

experienced. Illumination dawns, great liberation is attained and good and wise use is made of all possibilities. Much is to be understood yet—so far one has just been able to break away from bondage, both internal and external. The man of matter has now himself become a Sage! It is his duty now to help others to know and progress on the path towards illumination.

Spiritual reading is a great achievement, far surpassing human intuition operative when stage IIIb is established and memory is exiled. When modifications are made to subside, when individual mind is free to act only as a catalyst, when the individual can perceive and interact with Infinite Mind, is one with Infinite Mind, and so can read, see and understand all that is there in the wide universe, this power and strength comes only from spiritual reading.

So you realize, dear reader, that *niyama is the end of the road and not the beginning*. The man of matter now is in fact one with the allwise spiritual man and what can be hidden from *Ishvara* the *Gurudeva*?! Once the man of matter has become as one with the spiritual man, *dharana*, then *dhyana* and *samadhi* are all accomplished and left behind. One is then constantly in a state of meditative attitude (*sanyama*) and can live the twofold path of the *Gita*!

In stage IIIb, there is no use or need of memory—there are no unwanted thought forms and therefore nothing to control, for the man of matter is as one with the spiritual man and has achieved perfect discrimination, the qualities are in balance, rhythm and peace prevail. *Balance and rhythm is the main key in yoga*. Balance is also called *one-pointedness* since no disturbance is possible. But when the individual has to meet his or her daily obligations, he or she temporarily steps down even to stage IIIa. This is now by choice through conscious ability—not by compulsion as earlier.

**Book III.** If the rays of the midday sun are concentrated through a large magnifying glass, we are both utilizing and concentrating solar energy. This is a fair analogy to 'one-pointedness'. In one pointedness any object is known from three angles: (i) why it has that particular form, (ii) what is its structure of acceptance, and (iii) where does it stand on the ladder of evolution? If that object be a human being, what can one not see and understand about that human being? In this

process, not only does one perceive and understand that which is manifest but also what is latent, namely (i) when will that object's structure of acceptance change, (ii) what will be the forms acquired in future and (iii) when will that object reach liberation, if that object is a human being!

*Ishvara* is the soul, the inner spiritual man, but has once again to reach the state of Spirit. As long as a soul is within any type of body, *nirmanakaya*, *sambhogakaya* or *dharmakaya*, it is a soul—*Ishvara*. When all the needs of all the three bodies are fulfilled, *Ishvara* is free to return to Divine Wholeness, *Tapah*—it is then a free soul though yet an individual soul with vesture around it. Now this vesture is to be consciously dissolved, but only after the three permanent seed atoms (corresponding to the three bodies) that are vibrating in the causal body, along with the causal body, are totally dissolved. Then the free soul is once again free to merge with and reemerge from Divine Wholeness as Spirit. Not until this difference is known is the state of omniscience reached.

When the man of matter has reached stage IIIc and is as on with the inner spiritual man. *Ishvara* the *Gurudeva*, one reaches that state of illumination wherein nothing like past, present or future exists separately. Science tells us that light travels at 186,000 miles per second and when we see today what is happening in a galaxy a million light years away, we are actually seeing now what happened a million years ago. What we see now does not actually exist but is of the past, or what was past is now in the present for us, even in this objective universe. If we were to go into deep space 6000 light years away and have powerful psychic means to see what happened on our earth, we would see the history of our earth as on a live telecast! Once again the past becomes the present even in our objective universe. Such are the mirages of modern relativity. Similarly, when a man becomes omniscient, the past, the present and the future lose their distinctions for everything is 'Now'—nothing whatsoever is hidden from him.

Until now, the man of matter said 'I' and this 'I' occupied the stage. The self was confused with the Self, the impermanent and impure was confused with the eternal and the pure. Now, however the situation is different—the objective forms have been purified

externally and internally and the man of matter adores *Ishvara* the *Gurudeva*. Both the external and the internal men are of equal purity and what follows is liberation from all types of bondage.

**Book IV.** The higher and lower *siddhis* are gained by different persons in different ways, not that their acquiring is a wonderful thing to achieve. (i) Via incarnations is the best way, through cumulative efforts in life after life. (ii) Through drugs—the modern world is aghast at the use of psychedelic drugs, but in India use of drugs to enter lighter and freer state was prevalent ages ago, often resulting in out-of-body experiences (o.b.e). (iii) By *japa*, or words of power, by which the conscious brain is dulled and separated from individual mind, one floats out of the body and experiences o.b.e. (iv) From intense desire, an obsession to gain *siddhis* and efforts to that end only, as in tantric practices. And finally, (v) through scientific *yoga* methods leading to stages IIIb and IIIc.

The modern fashion of zen and the idea of the leap across the void, meaning thereby the uselessness of practices, methods and techniques, was also known in India in ancient days before the advent of Buddha and also during his lifetime. Yet practices continued, for the leap was found to be dangerous without prior proper practices. The experience of a good farmer is that even proper rains fall and if seeds are sown in the ground in proper time, yet there are years of no harvest. And the good farmer learnt the hard way that preparing the soil, i.e., digging deep and making furrows in the soil, breaking large lumps of soil and removing all weeds (refining and upgrading) was very essential, otherwise the weeds would destroy the harvest. All over the world, farmers have learnt the hard way the great need of preparing soil. In like vein, the Sage says that the practices and methods in themselves do not form the cause of illumination, but they do serve to remove inner impurities and obstacles like *granthis* etc. Like the wise and experienced farmer who prepares the soil for harvest, we too have to prepare our soil (the body/brain system) for later spiritual harvest.

The Sage quite often talks about ‘the effect-producing causes’. There are several: the incoming impulses, past memory patterns soaked in emotions, the qualities latent in them, the motives that

guide man of matter, the conscious brain with its oscillations, the *chitta* that remains involved with the brain processes and has lost the ability to throw light, and finally the main criminal, the 'I am' awareness of the man of matter, the big 'I'. As long as this 'I' of the man of matter continues, existence is a long chain of births and deaths. Birth requires a body with organs, etc., thus 'the sense of personality or individuality' is forced on us and is perpetuated.

How much labour the Sage undertakes to inform us from all angles! In the preceding *sutra* we noted the effect-producing causes, and due to the structure of acceptance of an individual and the spectrum of that structure—its maximum and minimum limits—both memory and the incoming impulses are nearly identical. The structure of each thought is between an incoming impulse and a near—identical memory pattern and both, being effect-producing causes, lead to a particular type of action. The word 'identical' is very important to understand. The individual can only function within the spectrum of the structure of acceptance. Yoga is the means of breaking down this structure and fabricating a better, higher-level structure; this sequence is repeated until perfection and wholeness are achieved.

The laws of *karma* are far too complex. *Karma* can show up or fructify tomorrow or in the next life or after many lives, depending on the cycles of repetition, which obey their own laws. As there are many humanity-bearing planets in each sub-stage of *Bhuh* one may even find one's self on another planet in a solar system in a different galaxy, yet *karma* will fulfill itself. Nowhere, however, does the Sage use the word *maya*, meaning illusory. On the contrary, He affirms that this world exists in reality, that the past and the present exist in reality, that to forsake them, to run away from them, to dismiss them all as *maya* is fruitless and a sign of ignorance.

Our body/brain system or the 'form' one is born with or acquires in the present life, which the Sage expresses as 'the form assumed in time concept', is not as per God's wish, but due to past latent seeds (*sanskaras*). It follows that future existence then is also hidden in the present latent seeds and the qualities embodied in the seeds. The structure of acceptance, which forms the characteristics of the

individual, whether latent or expressive, is structured in the three qualities and is the result of imbalance of the three qualities.

### **C. EXERCISES IN SERIES: PHASE III**

All the detailed information about the exercises has been give in phase I at the end of Book I rearranged and so are not repeated here.

We begin the exercises in phase III:

- (1) We breathe normal 3SRB for six minutes.
- (2) Now we shift to fast 3SRB for twelve minutes.
- (3) Next we slow down to intermediate 3SRB for six minutes.
- (4) Now we lie down, keep eyes and mouth closed, legs and arms relaxed, and continue with normal 3SRB for six minutes.
- (5) Do not get up, keep eyes and mouth closed. Pull the knees up to the chest, hold them with both hands and for three minutes do abdomen fast breathing as in second refining exercise, with the head raised and the chin pressed to the hollow of the neck.

Now release the hold on the knees, rest the head on the floor and relax. Shake the head gently from side to side, then hit the head gently on the floor a few times. Continue with 3SRB. Open the eyes and sit up slowly. The exercise in phase III is over. Repeat the performance once again after resting for two minutes.

If phases II is not comfortable, please do not proceed to phase III. At home practice three to four times a week, not daily, and on alternate days do the refining exercises for three minutes each in the following order: 1-2-3-4-5-6-3-2-1.

### **D. SUMMARY**

Judicial reasoning is the best type of objective thinking. It takes into consideration the word with its many hidden and applicable meanings and also the meaning that is most appropriate to the context. This type of reasoning is cautious and the answer is clothed in very apt, yet meaningful words. Here memory and past emotions



experienced play an important part. However, the student of yoga need not resort only to this type of judicial reasoning; for here he would be forced to make use of his knowledge gathered and his memory that is soaked in emotions, both of which would colour his thinking. He has by now developed intuition and perception. The mind is no longer involved with the processes of the conscious brain, the individual mind is able to throw light, the answer or solution is arrived at in a fraction of second and is more correct than through judicial reasoning.

The *yoga* of action, favours participation in worldly matters over selfish withdrawal to an *ashram*. It is certainly a more difficult and a more advanced way, for it calls for the most difficult steps of *niyama*: fiery aspiration, spiritual reading and devotion to *Ishvara*. The price to pay is indeed high but the benefits received are supreme. The result promised is soul vision—contact with one's own *Ishvara*. What more truly can one hope, desire or pray for!

The person who has achieved yoga has developed spiritual reading and is merged in *Ishvara*—for him the universe is effectively nonexistent, for it can have no effect on him. But for those who have not achieved *yoga*, the universe exists—and so do life, birth, death, pain and the myriad pairs of opposites. In their case, the mind is still involved with the processes of the conscious brain and the wrong or false 'I' still works on his or her own. This continued ignorance, *avidya* and pain, suffering and repeated births are consequent results. Such ignorance has to be overcome. One must fully establish one's self in *yoga*, willingly surrender to the inner spiritual man, *Ishvara*, and destroy the false eternal 'I'. Once the mind is turned inward one is on the way to liberation—this is described in the *sutras* as 'discrimination'.

Soul is vested *Ishvara*—*Ishvara* that is not yet free. When *Ishvara* as soul sees no need of any type of body in all the three universes, the soul then as Spirit is truly free. When free and able to merge with and re emerge from Divine Wholeness, it is then known as Spirit. In this free state, as *Ishvara* it is omniscient and can know the past, present and future of any object.

With the various preliminary exercises and the program of

exercises in series, the body/brain system is refined and purified both internally and externally so that *the inner spiritual man, Ishvara, takes charge—this is the moment of Grace*. These exercises for the refining of the body/brain system cannot, by themselves, lead to illumination. But when made thus ready, *Ishvara* takes charge of the body/brain system and total conscious evolution takes place. Otherwise the ‘I am’ awareness will persist and will require innumerable births and deaths of painful existence.

Based on the structure of acceptance, the incoming impulses will be nearly identical to the stored memory patterns. Even if the next birth is in a different galaxy and in a different solar system, *karma* will fulfill itself. The Sage reiterates time and again that our thoughts, a combination of incoming impulses with past memory patterns soaked in emotions, are in accordance with our structure of acceptance. Our only recourse is to change this structure of acceptance with the help of scientific yoga practices, if we wish to work out our liberation from bondage. ***Only we ourselves can work towards this liberation for only we ourselves are responsible for this bondage!***

All the diverse forms that we see around us and which we ourselves take are due to the mind modifications. Each human being has a particular level of awareness, which is based on the structure of acceptance. This structure of acceptance determines our level of awareness here and now and the conditions of our future existence. The Sage wishes to tell us that wailing and praying over our lot in life is futile; the right way to go about is to wholeheartedly start scientific *yoga* practices towards changing this structure and according to laws prevalent, everything else will change. Bring about this evolution consciously, be a human being in the right sense of the word, accomplish *yoga* and be able to bring about liberation from bondage, the thorny path and mire. Only you yourself can do this!

For further study, the reader is given here a thought from *Light on the Path*:

*“In that sense it is that I say to you, all those beings among whom you struggle are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the same voice in the heart of others. But now it is certainly within yourself.” ∞*

**BOOK IV**  
**REARRANGED**

**Advanced Stage IV**

*Diagram IIIB*

*“His Soul stood free, a witness and a king.  
Absorbed no more in the moment-ridden flux  
Where mind incessantly drifts as on a raft  
Hurried from phenomenon to phenomenon,  
He abode at rest in indivisible Time.”*

*-Savitri*

## A. THE REARRANGED SUTRAS

### From Book I

17. The awareness of an object is attained by concentration on its fourfold nature: the form through examination, the quality (or *guna*) through discriminative participation, the purpose through inspiration and the soul through identification.
18. A further stage of *samadhi* is achieved when through one-pointed thought the outer activity is quietened. In this stage the *chitta* (the thinking instrument) is responsive only to subjective impressions.
19. The *samadhi* just described passes not beyond the bounds of the phenomenal world; it passes not beyond the gods and those concerned with the concrete world.
20. Other *yogins* achieve *samadhi* and arrive at a discrimination of pure Spirit through belief, followed by energy, memory, meditation and right perception.
23. By intense devotion to *Ishvara*, knowledge of *Ishvara* is gained.
24. This *Ishvara* is the soul, untouched by limitation, free from *karma* and desire.
25. In *Ishvara*, the *Gurudeva*, the germ of all knowledge expands into infinity.
26. *Ishvara*, the *Gurudeva*, being unlimited by the time conditions, is the teacher of the primeval Lords.
38. Peace (steadiness of the *chitta*, the thinking instrument) can be reached through meditation on the knowledge, which dreams give.
39. Peace can also be reached through concentration upon that which is dearest to the heart.
46. All this constitutes meditation with seed.
48. The *yogi's* perception is now unfailingly exact (or his mind reveals only the Truth).
49. This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.

50. It is totally different from, or supersedes all other impressions.
51. When this state of perception is itself also restrained or superseded, then is pure *samadhi* achieved.

**From Book II**

20. The seer is pure knowledge. Though pure, he looks upon the presented idea through the medium of the mind.
21. All that exists for the sake of the soul.

**From Book III**

1. Concentration is the fixing of the *chitta* (the thinking instrument) upon a particular object. This is *dharana*.
2. Sustained concentration is meditation, *dhyana*.
3. When the *chitta* (the thinking instrument) becomes absorbed in that which is the reality (or the idea embodied in the form) and is unaware of separateness or of the personal self, this is contemplation or *samadhi*.
15. The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.
16. Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that, which will be.
17. The Sound (or Word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an intuitive comprehension of the sound uttered by all forms of life.
22. *Karma* is of two kinds: immediate *karma* and future *karma*. By perfectly concentrated meditation on these, the *yogi* knows the term of his experience in the three worlds. This knowledge comes also from signs.
23. Union with others is to be gained through one-pointed meditation upon the three states of feelings – compassion, tenderness and dispassion.

#### **From Book IV**

18. The Lord of the mind, the perceiver, is ever aware of the constantly active mind stuff, the effect producing cause.
19. Because it can be seen or cognized, it is apparent that the mind is not the source of illumination.
20. Neither can it know two objects simultaneously, itself and that which is external to itself.
21. If knowledge of the mind (*chitta*) by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory reactions would tend to infinite confusion.
22. When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff (*chitta*), then comes awareness of the Self.
23. Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.

Total = 15 + 2 + 8 + 6 = 31 *sutras*

#### **B. EXPOSITION**

**Book I (17-18-19-20)** 'The awareness of an object is attained' means to be aware through spiritual reading of an object or form. The *sutras* still deals with man of matter, so 'object' should be understood in that context; nevertheless, any other object or form in Existence is also not impervious to the spiritual gaze. The details of such spiritual reading are fourfold:

- (a) Form through examination, i.e., the, study of why such a form is taken. This will then reveal the past and the future of that form on the ladder of evolution.
- (b) We have learnt that if we are capable of maintaining discrimination at all times, the qualities remain in near balance. Such discriminative penetration makes one aware of the state of balance or imbalance of the qualities in that form.
- (c) Every form has a purpose to fulfil and potential to evolve. Inspiration, or intuition, will make one aware of the

particular purpose of that form; further, it will make one aware whether that particular form is making efforts towards that purpose or having a listless and meaningless existence.

- (d) The soul of each form is identical in the case of each human being. It does not matter if the man of matter is asleep; the status of the embodied soul is always the same. Hence one can identify with—synchronize and be aware of—the condition of the organism embodying the soul, the state of ‘its’ prison walls. All this is possible to know in a split second during spiritual reading.

But all this is possible only when one is fully established at stage IIIb and is on one’s way to IIIc (refer to the diagrams). To be capable of steps a, b, c and d above, one must already have reached the state of *samadhi* because **stage IIIc is the state of *samadhi* just as stage IIIb is the natural state of perception proper**. If all that is stated above is possible, please note that contrary to prevailing understanding, *samadhi* and *dhyana* do not necessarily require one to sit cross-legged, immobile and with eyes closed in any way whatsoever.

When at stage IIIb or IIIc, one is continually in a state of one-pointedness; all outer or external activities are also quietened since memory is bypassed, so the thinking instrument is silent, memory soaked in emotions is silenced, and all internal noise subsides. In this state, the *chitta* is pure individual mind, of the quality of Infinite Mind, flowing through the body/brain system, and uninvolved with the processes of the conscious or even the unconscious brain. One is then easily able to respond to ‘subjective impressions’ because the objective world is quietened.

Even while one is in this constant advanced state, it is still possible to be involved with the objective world whilst carrying out one’s duties and obligations or be concerned with the objective universes, *Bhuh*, *Bhuvah*, and *Svaha* for collecting some vital information. From the standpoint of pure yoga all this is still objective, the entire *Brahmanda* is objective including the kingdom of Indra, the seventh sub-stage of *Svaha*.

There is a possibility of misunderstanding I (20). Perception is

the natural property of pure individual mind; right perception is perception established over a period and become permanent nature. Perception throws light in darkness so that the brain can understand—this is its very quality. It is ever free from all possible error and misunderstanding.

When one achieves so much, one also attains to the meditative attitude (*sanyama*) and this makes spiritual reading a facet of one's normal way of living, so much more penetrative than any known x-ray. Mind can now penetrate anything, anywhere, faultlessly. ***Memory here is of spiritual reading*** (objective memory having been exiled for all time) **and the meditative attitude leads to awakening of the shakti kundalini, the shakti of spiritual reading and constant meditative attitude.** This *shakti* rises naturally as a consequence of right living, it cannot be forced open by practices. It creates enormous, powerful and creative energy—this is the energy of fourth or even third grade of higher *prana*. All these stages are interconnected and one can pass from one to another as there is no fixed method of attainment. Repeated experience creates confidence, or rather builds conviction, and then one is least concerned with any belief or religion.

I (23-24-25-26). Now inter-exchange at minor brains with Infinite Mind is superseded by the functions of the higher centres of the brain. The latter, free from external objects and past memory patterns, are now able to hold direct inter-exchange with *Ishvara* the *Gurudeva* that is still embodied and yet not free from the various bodies. So communication is now possible.

Even when embodied in animal-type bodies, soul is still *Ishvara*, and is in no way responsible for the modifications of the mind and the processes of the brain. It was and always will remain as a witness to all such modifications and processes, is ever free from all *karma*, and by nature is free of all desires and motives, for its structure is entirely different. For the individual who is free to establish inter-exchange through higher brain centres, there are no limits to knowledge and wisdom, which, as the Sage says, 'expands into infinity'. This is the state of a *mahayogi* or *maharshi*.

Now, how old is a soul, any individual soul? Timeless – before



the three universes were created or even conceived of by *Tapah*, Divine Wholeness, and is the very essence of Divine Wholeness. Thus the Sage says 'being unlimited by time conditions', for there is no idea of time or space in *Tapah* and so no such idea is associated with a soul. So soul being so ancient and so wise could teach even the 'primeval Lords'.

It is necessary to understand the idea outlined in this *sutra* I (26), which has been briefly outlined in the Introduction. *Tapah*, Divine Wholeness (or *Satyam* manifest), is a state where only Divine Fragments or Spirits prevail. *Brahmanda* as we know it is not yet created. *Brahmanda* was created with three universes so that Spirits or Divine Fragments can have experience of these universes. This *Brahmanda* we call the Bubble; and it does exist – it is not *maya* in the sense of illusory, but it is transitory. The experience of the three universes requires outer clothing of the bodies. Being so vast a Bubble, we cannot prick it or blow it with a needle-but by perception and spiritual reading we can blow out the Bubble for ourselves and be free to go back to our Celestial home—*Tapah*, Divine Wholeness. So it is clear that Divine Fragments or Spirits or free souls existed in *Jana* and *Tapah* before the creation of *Brahmanda*. Time and space are known and experienced only in *Brahmanda*, the Bubble; the Spirits or free souls, most ancient, are beyond all such aspects.

Eternities ago, those who had reached the highest sub-stage of *Svaha* (but not by *tantric vidya*) on the evolutionary arc and had studied *Mahakala*, such are the primeval Lords. They have volunteered to serve evolving humanities in the wide triple universe (*Brahmanda*), not necessarily just on this plane. Even they can be instructed by a free soul – *Ishvara* the *Gurudeva*!

I (38-39-46-48-49-50-51). The reader may wonder why such an elementary sounding *sutra* as (38) is placed here at this advanced stage. Dream, normally, is fancy. But when an individual has advanced sufficiently, it is at night, when the physical body/brain system rests and sleeps, that out-of-body practices are carried out for specific purposes under guidance of *Ishvara* the *Gurudeva*. Such knowledge is registered in the registration area of the conscious brain directly (on something akin to very sensitive endless film) and not as

per normal registration methods. When the individual wakes up, the registration of such knowledge accumulated at night is experienced as dream knowledge, having been registered during sleep, but it has no relevance to ordinary dreams. In such a state the peace of the *chitta* is taken for granted as perfectly established.

The man of matter has long past ceased to act as such and is fully devoted to *Ishvara*. The dearest thing to the disciple now is only *Ishvara*— in adoration, with utmost love and respect; the individual follows with conviction all the guidance received and never acts on his or her own. In the objective world this state is termed as ‘obsession’. This is beautifully brought out in the *Gita*, the chapter on the Divine Vision, XI (41-42), where *Arjuna* addresses the Lord *Sri Krishna* thus, “Whatever I have said unto Thee in rashness, taking Thee only for a friend, ignorant of Thy greatness; whatever I may have offered Thee in jest, in sport or in repose, alone or in assembly, I implore Thee to forgive me.”

Over the eternities that each individual has experienced the wheel of *sanskaras* all that he or she has so far achieved is not free from the three seed atoms (which record all memory). A huge mass of memory has thus accumulated, but is bypassed in stage IIIb. However, ***it is still held firmly in the three permanent seed atoms of memory.*** So, even at this advanced stage having reached the stage of *samadhi*—one is not free from the operations of these seeds! It means one is not yet free in the right sense of the word, at least not until one has disintegrated these three permanent seed atoms. Till then, the embodied soul is *Ishvara*. It is not pure Spirit, it is not yet free to merge into or re-emerge from *Tapah*, Divine Wholeness.

Perception has been explained as throwing light in darkness. The best of human brain and mind, superbly informed and rational, with all proper evidence, all proper inferences and deep thinking, cannot come to as correct an answer as perception can give in a fraction of a second, as the *shastras* say. Its (perception’s) supremacy is beyond all doubt, yet there are repeated warnings to all disciples to set aside all psychic powers as obstacles, later to set aside even the glories of perception and spiritual reading and thus not be caught again in a very subtle trap. ***Nothing must fascinate us to the stage of***

***indulgence, otherwise it in turn becomes a bondage!***

**Book II (20-21):** The man of matter, with his false 'I' and through coloured vision, had looked out at the objective world, the external universe. Now the man of matter has set aside the false 'I' and refuses to see by himself through his imperfect sense organs. He knows what *Ishvara* stands for and, through the real Seer, now sees correctly for there is no colouring and the vision is clear. After all, each *Ishvara*—Divine Fragment or soul—had chosen in the extremely dim forgotten past to step down into Existence and experience the triple world of matter (the Bubble especially created by *Tapah*). So whatever exists, whether on the involutory or the evolutionary arc, is presented for the experience of the soul, the Divine Fragment, and this continues till the individual soul totally experiences in all the three bodies, *nirmanakaya*, *sambhogakaya* and *dharmakaya*.

**Book III (1-2-3):** In the study of *Yoga Sutra*, we may not use the word 'concentration' for *dharana*. In the objective world, 'concentration' is applicable to the brain with individual mind on external objects; but ***when individual mind is uninvolved and turns inward, that is one-pointedness—or dharana.*** It is always aimed inward. At this advanced stage, mere concentration on the external world has no place. Similarly, *dharana* as explained above, if ***sustained, is dhyana*** and equally must it be clear that the latter is different from so-called 'meditation'. Both *dharana* and *dhyana* must be understood very clearly.

It is very necessary to practice diligently the five exercises for upgrading of awareness, one by one, after achieving a measure of success in each. If one has practised the fourth and the fifth of the upgrading of awareness exercises, one will have an inkling of what these *sutras* wish to convey. Though these exercises seem to be on the objective plane and with external objects, they are in fact so constructed that ***awareness separates (for some time consciously) from the objects of the senses and lets only pure awareness prevail!*** If some measure of success has been achieved, you will experience that the conscious brain and the uninvolved individual mind, turn inward and one loses one's self in adoration of the inner spiritual man, *Ishvara*

the *Gurudeva*. At that time one is totally unaware and unmindful of one's own body, touch or breath. ***This total experience inward is samadhi***, the very early steps of which are the fourth and fifth exercise for upgrading awareness.

III (15-16-17-22-23). ***There is a relationship between natural modifications that take place and one's place or station on the ladder of evolution.*** These two cannot be separated—on this depends the state of breathing and vice versa. It is a blessing that the state of evolution prevailing is relevant to breathing, for we would otherwise have no method to change this state. But we do have methods to change our breathing. Hence in *yoga abhyasa*, so much stress is laid on *pranayamas*. We have gone a step further and have laid all the importance on 3SRB only because it can be done for all twenty-four hours without interruption or disturbance in any manner. Some of the *pranayamas* are really very effective but we cannot consciously do them for more than a short duration and only as a conscious exercise. So instead of the stage of development being responsible for our modifications together with our wrong breathing, we can, by controlling our breathing and making it our natural and rhythmic breathing, change our modifications, reduce their intensities substantially, and thereby reduce or avoid a great deal of unwanted experience and unwanted noise in our conscious brain. We thus raise our station on the ladder of evolution—this is the essence of scientific *yoga*.

Every form signifies (i) the state of imbalance of qualities, (ii) the station on the ladder of evolution, and (iii) the purpose of existence. One-pointed *dharana* i.e., spiritual reading, reveals all the aspects of any form and one comes to know (i) that which has been the past efforts of that form, whether carried out or not, whether right or wrong, and (ii) that which will be, the future of that form. Please, dear reader, be very clear in your mind and understand that this is not a game of fortune-telling! At this advanced stage, one knows and understands, so that one can help in many different ways the less of fortunate human beings who may yet be asleep on the path.

The man of matter, with his or her false vision, could see what was visible on the surface. The perceiver was the false 'I'; now the real

perceiver is *Ishvara* the *Gurudeva*, the inner spiritual man. Sutra III (17) clearly signifies the difference between looking upon an object or form with physical eyes only and looking upon—perceiving and experiencing—an object or form through spiritual reading. Until spiritual reading dawns on one, it is futile to attempt to read. One-pointed meditation is but spiritual reading and does not require sitting cross-legged and with eyes closed— this belief, like many others in primitive *yoga* is long becoming obsolete for our age. It is accomplished with eyes wide open and simultaneously attending to life's obligations and duties.

Note that though each of these *sutras* appears as if to describe **the use of psychic powers, they are, at this stage, a part of the natural everyday life of the individual** and no show is made at all of their possessions. Such an advanced individual is able to read any form or object as well as read oneself. Unless this much is possible as the initial step, how can the individual prepare for conscious death?

The *shastras* teach a number of sciences like astrology, astronomy, medicine, etc. Astrology, for instance, is a science of reading signs! Synchronization is a great science even in the objective world and more so in the subjective world. In *yoga* we learn to synchronize intake of breath at the nose with the intake of *prana* at the perineum in the vital body. Once we learn the art of synchronizing, we can synchronize our breath with that of another object or form and then be mindful of the state of the body/brain system of that form or object. All emotions and all modifications are then apparent and one can penetrate any outward mask that anyone was to put on.

**Book IV (18-19-20-21).** From the beginning of time to the end of time, for eternities upon eternities, both on the involutory and the evolutionary arcs, the conscious brain, or equivalently *manas* in the astral and *buddhi* in the mental universe, and the individual involved mind have worked together, the results being mind-modifications. The embodied soul, *Ishvara*, though not free to break away, was and is still Lord of the mind-only as witness though, for the brain and mind were not able to see the soul within, while the soul was very much

aware of all the modifications. Hence the *shastra* call the embodied soul a ‘witness’. These modifications were in fact the effect-producing cause i.e., the cause of *karma*. The real meaning of *karma is cause of future existence*, not necessarily only pleasant or only unpleasant. Whether we accept this fact or not, the transmitting monitors in the brain and the recording permanent seed atoms in the casual body in *Mahakala* keep detailed records, extremely microscopic in nature, of all the modifications of an individual.

Today we really do not know that we are not in possession of our body, brain or mind. When we say my body is aching, my mind is confused, my brain is tired, to whom in fact do they belong? It is for the inner spiritual man that all these are created – ‘all that exists is for the sake of the soul’, II (20). So we now understand that mind and brain are seen by the soul, as also are all their modifications. Mind is really not supreme and is not the source of illumination, not even Infinite Mind! Dear reader, be clear in your understanding that neither the brain, nor the mind is the source of illumination. ***The true source of illumination is the inner Ishvara the Gurudeva!***

At one stage, however to be free from group of *avidya*, we did take help of Infinite Mind through our individual, uninvolved mind. Now at this advanced stage, we have to set aside our brain and our individual mind, including Infinite Mind as mere obstacles because the source of all knowledge and wisdom is the *Ishvara* within, the real *Gurudeva*, in whom ‘the germ of all knowledge expands into infinity’, I (25).

Through use of brain and awareness, however much upgraded, we become superficially aware of our body conditions. Through use of individual mind with conscious brain, we become aware of higher plane of existence if inter-exchange is proper. But ***mind per se cannot be aware of itself***; that requires a yet higher mind and this sequence of hypothetically postulated mind would be endless and confusing. Only Cosmic Consciousness within-*Ishvara*-can be conscious simultaneously of itself as *Ishvara* and of its possessions-the mind, body and the brain; this the individual mind or Infinite Mind is not capable of by itself.

IV (22-23). The Sage introduces another term, ‘spiritual

intelligence', for *Ishvara*. It was and is ever alone, ever free from all objects (all of which are unwanted and useless to *Ishvara*), but only as a silent witness, while the brain and involved individual mind created all the confusion for themselves. How will the conscious brain and mind ultimately see and know this inner spiritual intelligence? Only when *Ishvara* is convinced that the false 'I' has been put aside firmly, that brain and individual mind have sincerely turned inward, will the inner spiritual intelligence let the brain and the mind see and know its presence. Hence, this moment is often referred to as the moment of Grace; so also the saying goes, "when the disciple is ready, the Master appears!"

What does 'reflects itself in the mind stuff' mean? Unless water in a vessel steady, it will not reflect or see the reflecting moon in itself. Brain and individual mind can see the reflecting inner spiritual man only if they too are steady like water in the vessel. After this state has been established for some duration, the inner man helps the man of matter to see and know i.e. to perceive. The man of matter is now considered a *maharishi* or *mahayogi* and become omniscient; he knows all that is worth knowing in all of Existence. On reaching this state the individual mind and conscious brain fully realize their earlier error; when they look back on their earlier foolishness, their ignorance and arrogance and their pretended knowledge, they totally surrender again and again and act only in response to the guidance of *Ishvara* the *Gurudeva*. Thinking now is truly unified. The individual mind and conscious brain are constantly in the meditation attitude and under guidance of *Ishvara*, illumination is the result.

The Sage, however, unceasingly warns the individual, the man of matter at every stage, because the best body structure cannot go beyond being a human body, the best structured brain cannot go beyond a certain limitation however exalted, and ***the best structured individual mind cannot go beyond the structure of Infinite Mind*** (which has its own limitations). The seed atoms have still not be dissolved, so that while in stage IIIa to meet life's obligations, some spray incoming impulse could draw out some ancient memory pattern, perhaps even crude, and the chance remain that an error can be committed.

The weakness of the brain is to oscillate and this is not lost at any stage-it follows the ever-present tendency of individual mind and Infinite Mind to fluctuate. The capacity of the brain to go into the dim past or distant future is useful and required during performance of one's duty or obligation, but the individual is helpless if the brain oscillate and the mind fluctuates in a particular direction. Since memory is indestructible, there are chances that if a weakness were to act in unguarded moment, there remains the possibility of a wrong or false step. We can bypass memory as in IIIb or exile it as in IIIc, but IIIa when living a normal life, it can happen. The chances are very rare but it can happen hence the warning!

Ancient memory can thus harm us if we take a false step. The tendency of memory is to rush in ( its life span in active thought formation is less than a fraction of moment) and overwhelm an individual just as water gushes in when hole springs in the side of a ship and capsizes it. The story of the great *yogi Vishvamitra* a well known example. This will not happen at a stage when every cell in the body brain system is refined sufficiently and pushed up on the evolutionary path. This calls for tireless efforts at white-hot heat without intermission, as the Sage requires from accepted disciples. If the memory becomes a hindrance, one will once again have to retrace many, many steps!

By now, not only have we read the exposition of *Yoga Sutra*, we have also practised the various exercise in series and techniques as additional help alongside the specific breathing (3SRB) as *pranayama* and techniques for specific areas in the body/brain system. Energy now flows wherever thought is directed and concentrated; based on this natural law we shall proceed to utilize these nascent abilities in following Book V rearranged, Part I.

### **C. EXERCISE IN SERIES: PHASE IV**

All detailed information about the exercise has been given in phase I at the end of Book I rearranged and so are not repeated here. *There is a noteworthy variation in step 3 of this phase exercise.*

We begin the exercise in phase IV:

- (1) We breathe normal 3SRB for ten minutes.



- (2) Now we shift to fast 3SRB for 20 minutes.
- (3) Now we lie down, legs and arms apart and relaxed, eyes and mouth shut and breath intermediate 3SRB for ten minutes. Here we exclude all movements normally associated with fast and intermediate 3SRB.

Simultaneously for 10 minutes visualize your real self, the Inner spiritual man-*Ishvara* the Divine Fragment! Since it has no shape, size or colour for the sake of visualization, see flame of candlelight (without the candle) in the middle of your forehead. Do not lose sight of the flame and also do not lose attention of the intermediate 3SRB. No other necessary. Later we see a black flame of inky darkness, but for the present keep to this. The physical self, the body/brain system, has by now willingly surrendered to the real Self within symbolically the flame held in the mind's eye. Keep to the rhythm of intermediate 3SRB.

- (4) Now in the same position, now we return to normal 3SRB for ten minutes. No visualizing, just relax totally.
- (5) Do not get up, keep eyes and mouth closed. Pull the knees up to the chest, hold them with both hands and for three do abdomen fast breathing as in the second refining exercise, with the head raised and chin pressed to the hollow of the throat.

Now release the hold on the knees, rest the head on the floor and relax. Shake the head gently from side to side, then hit the head gently on the floor few times. Continue with 3SRB. Open the eyes and sit up slowly. The exercise in phase IV is over. There is no repeat performance.

If the phase III is not comfortable, please do not proceed with phase IV. At home practise three to four times a week, not daily and on the alternate days do refining exercise on three minutes each on the following order: 1-2-3-4-5-6-3-2-1. These four phases so far have been merely cleansing process.

#### **D. SUMMARY**

Up to Book III rearranged, we had talked about how to bring the

thinking instrument under control, how to let the individual mind to be free from the process of conscious brain and what basic exercises and phase exercises are to be practised to that end. Now, having accomplished that, we can talk of more advanced steps.

As mentioned in I (17), every object has fourfold nature: its form, the play of its qualities, the purpose of its existence, and the essence within. In particular, the Sage deals with human being and their liberation. Each form reveals the structure of acceptance; the qualities and their imbalance leads to certain strong emotions; the purpose of each human being is same, but we now know whether the individual is aware of the purpose, what efforts are being made towards liberation, whether these efforts are in the right direction, whether the inner spiritual man, *Ishvara*, is a mere witness or is in some measure guiding the individual.

Besides scientific *yoga*, there are others roads too, namely *bhakti yoga*, *hatha yoga* practices, meditation practices (if one knows what meditation is), all ultimately arriving at right perception. But there are dangers in these other ways-there are chances of forsaking one's obligation, which is strictly prohibited in scientific *yoga* practices.

Scientific *yoga* practices help one to recognize and connect one's inner spiritual man, *Ishvara*. *Ishvara* then takes over, and there can be no better *Gurudeva* or transcendental Master, as the *sutras* clearly mention. *Ishvara* is untouched by karma or limitation. In *Ishvara*, knowledge expands into infinity; thus *Ishvara* can teach even the primeval Lords. What better *Gurudeva* can one have? ***The function of scientific yoga practices is over once this stage is reached;*** from then onwards, all that is further mentioned is possible only with the help of and guidance from *Ishvara*. This culminates in total and unflinching perception, which is superior to intuition.

The inner spiritual man, *Ishvara*, has association with each individual in dual capacity: (a) as witness only-as silent observer of the play of mind modifications, and (b) as guide-when the man of matter willingly surrenders and calls upon *Ishvara* to guide. Under both these conditions, *Ishvara* looks through the medium of the individual's body and brain-in (a) with distorted vision, and in (b) with crystal-clear vision.

Once again let our minds be clear that the translated words ‘concentration’ and meditation are for the objectives or external world. When we talk of *dharana* and *dhyana*, it means we turned inward permanently and called upon our *Ishvara*! Faithfully practicing the fourth and fifth exercises for upgrading of awareness will help us to a great degree in understanding these advanced stages. The *yoga sutras* have to be experienced by sincere practices—they neither preach nor philosophize. Sincere practice will enable one to understand the *sutras* and thereby the mind of sage Patanjali. A thousand reading of the *sutras* is useless, as is any translation by scholars, for ***the sutras are inherently untranslatable—they can only be practised and realized, and are meant for extremely devoted disciples.*** The keys to understanding the *sutras* the *sutras* are given repeatedly in different ways: *stage of evolution, the structure of acceptance, the nature of mind modifications, the oscillations of the conscious brain, the inner condition of existence are all inter-related.* The steps leading to liberation from bondage are rhythmic breathing and the various preliminary and phase exercises, etc.

Scientific yoga practices are required till one is able to contact *Ishvara*; once this happens, the work of the *sutras* is fulfilled further progress and higher powers are due to the guidance of *Ishvara* the *Gurudeva*. That will be brought out in Book V rearranged, Part II.

As stated above, ***from now on, one is under the guidance of Ishvara for higher practices.***

For further study, the reader is given here a thought from *Light on the path*:

*“It is a voice that speaks where there is none to speak. It is a messenger without form or substance, or it is the flower of the soul that has opened. It cannot be described by any metaphor. To hear the voice of the silence is to understand that from within comes the only true guidance.*

*He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth” ∞*

**BOOK V**  
**REARRANGED**

**PART I**

**Final Stage V**

*Diagram III C*

*“Heaven is too high for outstretched hands to seize,  
This light comes not by struggle or by thought.  
In the mind’s silence, the Transcendent acts  
And the hushed hearts hears the unuttered words.  
A vast surrender is the only strength”*

-Savitri

## A. THE REARRANGED SUTRAS

### From Book I

27. The *Word of Ishvara* is AUM (or OM)ॐ. This is the *Pranava*.
28. Through the sounding of the Word and through reflection upon its meaning, the Way is found.
29. From this comes the realization of the Self and the removal of all obstacles.
36. By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.
40. Thus the *yogi's* realization extends from the infinitely small to the infinitely great and from *anu* (the atom) to *atman* (or Spirit) his knowledge is perfected.
41. To him whose *vrittis* (modifications of the mind stuff) are entirely controlled, there eventuates a state of identity with, and similarity to that which is realized. *The knower, knowledge and field of knowledge become one* just as a crystal takes to itself the colours of that which is reflected in it.
45. The gross leads into the subtle and the subtle leads in the progressive stages to that state of pure spiritual being called *Pradhana*.
47. When *the super-contemplative state* is reached, the *yogi* acquires pure spiritual realization through the balanced quiet of the *chitta* (the thinking instruments or mind stuff).

### From Book II

16. *Pain, which is yet to come, can be warded off.*
17. The illusion that the perceiver and that which is perceived are one and the same is the cause of the pain-producing effects, which must be warded off.
51. There is a fourth stage, which transcends those dealing with the internal and external phases.
52. Through this, that which obscures the Light is gradually removed.
53. And the mind (the thinking instrument) is prepared for the meditative attitude.

### From Book III

4. When the concentration, meditation and contemplation form one sequential act (the meditative attitude) then is *sanyama* achieved.
5. As a result of *sanyama* comes the shining forth of light.
6. This illumination is gradual, it is developed stage by stage.
7. These last three means (steps) of *yoga* have a more intimate subjective effect than the previous means.
8. Even these three, however, are external to the true *seedless samadhi*, which is not based on an object. It is free from the effects of discriminative nature of the *chitta* (the thinking instruments).
18. Knowledge of previous incarnations become available when power to see thought-images is acquired.
19. Through concentrated meditation (the meditative attitude), the thought images in the minds of other people become apparent.
20. As however, the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation excludes thee tangible.
21. By concentrated meditation upon the distinction between form and the body, those properties of the body, which make it visible to the human eye, are negated and the *yogi* can render himself invisible.
24. Meditation, one-pointedly centered upon the power of the elephant, will awaken that force or light.
25. Perfectly concentrated meditation upon the awakened light will produce the consciousness of that which is subtle, hidden or remote.
26. Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.
27. A knowledge of all lunar forms arises through one-pointed meditation upon the moon.
28. Concentration upon the Pole Star will give the knowledge of the orbits of the planets and the stars.

29. By concentrated attention upon the center called the solar plexus, comes perfected knowledge as to condition of the body.
34. Understanding of the mind-comes from one-pointed meditation upon the heart center.
- Total = 8 + 5 + 16 = 29 *sutras*

## B. EXPOSITION

### *Things now actually happen under the guidance of Ishvara.*

Book I (27-28-29-36-40). The name that is given to *Ishvara* is 'Om'. The inner spiritual man, *Ishvara* of each and every human being is also called 'Om' for *Ishvara is same-the Many from the one*. Here we must understand the property of the sound. In the last sub-stage of *Tapah* in Creation, *para-nada* is created at particular vibrational level. *Para-nada* is too powerful for existence to withstand, so as it passes through the major Ring-pass-not its force and resonance is reduced by a quarter before it reaches Existence and enters the first sub-stage of Svaha, the mental universe in the Bubble, and functions there as *pashyanti-nada*. In the next universe of *Bhuvah*, the astral or molecular universe, this *pashyanti* grade is also too powerful and so is further reduced by a quarter of its power and resonance and pervades as *madyama-nada*. In the last universe of *Bhuh*, the physical universe, this *madyama* grade is also too powerful and is further reduced by quarter of its power and resonance. Thus in our physical universe, the original *para-nada* prevails merely as *vaikhary-nada*.

About this *vaikhary*, sound the author M.C. says in *Light on the Path*, "Those that ask shall have. But through the ordinary man asks perpetually, his voice is not heard in the plane on which the mind acts." The mind referred to here is individual mind involved with the processes of conscious brain.

This power and resonance of sound must be properly understood, otherwise in attempting something higher than normally possible, we may unthinkingly damage or destroy our inner nerves and tissues even our structure. *Ishvara* has the power to pronounce or create the original *para-nada* because Its vibrations are far higher than those of *para-nada* in Existence or in Creation. But as far as man of matter is concerned, before we pronounce 'Om' we must understand what 'Om' stands for and how it should be pronounced,

**for we are actually calling upon the inner Ishvara to project outside our frame and appear as our Gurudeva!** For mere *darshan* without guidance as *Gurudeva* amounts to hallucinations.

Now, dear reader, you will understand why in this Book V rearranged, Parts I and II, all that is to be done is under the direct guidance of *Ishvara*!

By now, through practices and techniques, the disciple has developed from within to a certain extent, and if he has been faithful can be shown how to pronounce ‘*Om*’ both with sound and also without sound. This, too, the inner spiritual man will teach. The basic idea is that each inner *Ishvara* is same and has the same name; if we can correctly pronounce ‘*Om*’ we can reach out and contact any *Ishvara* (it does not matter if such human beings are not yet awakened). This communication brings about a unity with and an understanding of each human being at whatever rung of the ladder of evolution each be – the true way to understand another human being is now open! In this way, it is possible to remove obstacles from the path of other human beings if necessary and help them on their journey of life.

This is ***the stage of at-one-ment, or synchronization of one Ishvara with another Ishvara***, so often heard or read about but never really understood. This at-one-ment leads to total guidance – the whole focus is on *Ishvara* the *Gurudeva*. Peace is assured and we may now understand the Christ saying, “My peace I give unto you”. With theory and practice going hand in hand, now under total guidance of *Ishvara*, there is nothing that the individual does not understand, from a single atom with the power to fuse or mutate to understanding and being in communication with *Ishvara*.

I (41-45-47). “To him whose *vrittis* are entirely controlled’ – in the beginning of the path, the disciple had tried and failed a thousand times to achieve this, i.e., to control the modifications of the mind. Now the *yogi* has reached a state where without any effort on his or her part the modifications are entirely controlled, because both the individual mind and the conscious brain have willingly surrendered to *Ishvara* within and are in adoration. So the mind does not fluctuate and the brain does not oscillate – there is neither reaction nor response unless consciously required. The false knower being no



more, there is synchronization between the real knower, all knowledge (memory is frozen, so no modifications are necessary) and the entire field of knowledge extending through all the three universes. All Existence in its entirety is within *Ishvara* so there can be no separation. It is a poor comparison, yet the best, that a crystal has no colour of its own, but can reflect all the colours around it as if they are within itself. All knowledge gives way to perception, both gross and subtle inclusive, and one can see right up to the spiritual being within everyone called *Pradhana*!

***'The super-contemplative state' is neither dharana nor dhyana nor samadhi.*** The latter three are indeed advanced stages but are consciously entered into for certain scientific yoga practices. ***The super-contemplative state is also a conscious state that is neither entered into nor exited.*** It always remains with the individual and is a superior state, for whatever can be known while in the other three states, much more can be known in this constant super-contemplative state, which we call the meditative attitude. The individual still continues to live his or her normal life and to all intents and purposes appears to be a very normal person, not at all special. Not for a moment though is that individual away from the meditative attitude – he lives constantly the twofold path of the *Gita* and can be said to be in perennial *samadhi* with eyes open wide. The conscious brain and the individual mind are, so to say, afraid even to interfere in any way; but as and when required, the balanced *chitta* and the quiet brain look upon *Ishvara* in wonder and awe!

**Book II (16-17).** When one lives in this state where thought has no colouring of past emotions but arises and acts as directed, then *karma* – past, present or future – has lost all power over the individual. It can be that the individual may knowingly allow future *karma* to come by his or her way, but ***the law sets aside all future karma to come to such an individual.*** In the past, the man of matter thought that he or she, i.e., that particular 'I' of matter, perceived and that the objects perceived had qualities; in reality those qualities were merely the reflected qualities of that individual only. This misunderstanding, rather this false vision, had brought about the 'pain-producing effects' – had created *karma*. Now under the guidance of *Ishvara* there can be no false way to perceive; one does not

see reflected in objects one's own qualities, so there is no cause of 'pain-producing effects' and as such all *karma* is set aside.

The stages *dharana*, *dhyana* and *samadhi* are well known stages of *yoga abhyasa*. They are the last three steps. But as stated earlier in I (47), there is a fourth way. At this high stage of development, this state is to all intents a seemingly normal state and ***the individual is able to live on two different levels of awareness simultaneously – he appears to live the normal householder's life and he continues to be in a state of samadhi, not just as a practice but as a continuous state of pure awareness. The need for techniques and practices is now over – in this fourth state***, one has reached so high a state, as is reached by *mahayogis* and *maharshis*, that it defies description and understanding.

When an individual reaches this high state, not only is the light (wisdom of *Ishvara*) acquired, but the light (wisdom) of *Tapah*, Divine Wholeness, flows through him or her. There is nothing in all of Existence now that can obscure. ***This state of constant meditative attitude is the state of total meditation and is the most supreme state.***

**Book III (4-5-6-7-8).** When one is able to live constantly in the state of *dharana-dhyana-samadhi*, to constantly be in meditative attitude (the fourth state) and also attend to normal life's obligations, when one's lowest state of awareness is absolute *dharana*, when nothing can shake an individual from such anchored peace and understanding, that is the state of *sanyama*. Wisdom and magnetism (a poor description in words to describe the face of such an individual) pour out of that individual's physical body automatically and the onlookers feel a sort of peace and security on seeing such a *mahayogi* or *maharshi*.

Since illumination is a gradual; step-by-step process, the *shastras* say that even the *mahayogis* and *maharshis*, each of them so nearly perfect, may be graded for perfection and wholeness.

The last three means of *yoga abhyasa* are the subjective means, the previous five were preliminary steps that require much practice. But the super-contemplative state constantly maintained is superior to the last three steps because the last three are still external in effect as compared to the fourth state, that of *seedless samadhi* ('it is not based on an object'). In this state the individual mind and conscious brain are attached to no object or form or even purpose. So the earlier

steps that required discriminative understanding are discarded as unnecessary since *the chitta has reached a level of purity equal to Chittie, Infinite Mind!*

III (18-19-20-21). Working under the guidance of *Ishvara*, the seeker who has come thus far is interested in knowing the causes, not the effects. He is now able to see thought images, the unseen causes, and by reading them can discern the real idea and motive behind them. Since our whole life is the result of thought images of this and previous lives, he sees the cause of this present life as well as of previous lives. This is done only with intent to help and never indulged in unnecessarily, which would amount to trespass.

Each person has permanent seed atoms where all memory is recorded and sorted in the *Mahakala* in each casual body. **Memory is simply the traces left behind by thought images.** The silent individual mind and steady conscious brain, being at peace, are thus able to read all memory of any person, near or distant. At first such a person will see thought images of the present life, later of previous lives, and still later see the tangible earthly happenings in past and future lives.

Though the individual in earlier states may not be aware of this fact, each human being is in a triplicate state – the physical body, the astral form and the inner essence, *Ishvara*. It is possible for many to separate their form from the body – this is known as out-of-body-experiences. These are very early and unmethodical practices. In this category fall some who can consciously separate and some who find themselves out of the body without conscious effort. The Sage is not referring to such primitive practices and experiences. Any individual who has come thus far will also not indulge in such practices. What is referred to here be quite different? Here the disciple, with the help of *Ishvara*, pronouncing ‘*Om*’ as taught by *Ishvara* changes the rate of vibrations and the body temporarily disintegrates into its components and becomes invisible. This is a preparatory step for conscious death. At a more advanced stage, he can make another human being disappear similarly from the vision of onlookers. This is done only for some specific reason, not as a dramatic act, and a deep study of body and form is necessary.

III (24-25-26). These three *sutras* and the ones following deal with directing to *prana* to various areas and points in the body/brain system to bring about (i) regeneration with mutation wherever

required through constant and vigorous exercises, and (ii) the practice of inter-exchange at various areas and points with Infinite Mind through uninvolved individual mind. The inner spiritual man knows what is best and He alone can direct it. Science will take a long, long time to come upon and appreciate such a performance, but the man of matter is aware and anxious to bring this about for his or her conscious evolution. This awareness now is of utmost importance.

The conditions required for mutation, the releasing of various chemicals and elements in the body/brain system causing biological evolution quickly and consciously, are now ready. But to hold this knowledge as mere philosophy without experiencing amounts to mere fiction, so Sage Patanjali has included for his accepted disciples practices and techniques besides theory and exposition – *tantra* as well as *sutra*. The practices yield the desired results – it will happen with each disciple, although the time factor may differ, depending on the intensity of individual efforts. Over a period of time, whether in this lifetime (if efforts are at white-hot heat) or otherwise in some future lifetime, it will bring about at some point in time a sudden evolution of the individual. This is talked of as if it is a ‘jump’ by people around who do not see the efforts of the many preceding lifetimes.

The ancient language of these *sutras* does not seem to be clearly understood by our limited minds and brains as to which specific area or point in the body/brain system is the *pranayama* to be directed after synchronizing with breath on 3SRB rhythm. For instance, what is one to make of the phrase ‘one-pointed attention on the elephant’, etc.

The base of a structure, that on which the structure stands, bears its weight. In ancient days, in the absence of heavy lifting machinery, the elephant was used; so when an elephant is referred to, it is the base of the structure that is referred to, viz., *muladhara chakra*, which when regenerated gives the strength and the power of the elephant. Light stands for wisdom, just as elephant represents vigour. So we are asked to direct *prana* synchronized with breath towards *muladhara* and one-pointedly to awaken vigour and wisdom in our body/brain system. (‘One-pointedly’ means while holding on to the meditative attitude that is now ever constant with us).

If the fifth exercise for upgrading of awareness has been practiced and some measure of success obtained, one will get some

idea of what the meditative attitude can be and how the same can be maintained for the whole day. As for the progressive direction of *prana*, the exercises in series, phase V and VI, will guide. In the meditative attitude one does not sit cross-legged in one place with eyes closed, but as the one-pointed process of directing *prana* is continuous, one is not prevented from carrying out one's duty and obligations simultaneously. True, this is at a later stage. It is rather like playing blindfold chess and at the same time being involved in some other activity, with neither of the two activities suffering from lack of utmost attention. The aspirant is urged to practice this if some measure of success from the fifth exercise for upgrading of awareness is not forthcoming.

In III (25) the emphasis is on awakening wisdom. When the light of wisdom is generated, with continued practice, it will bring about a link with the inner consciousness (stage IIIb) through the energy of the essence of consciousness of first grade (refer to the diagrams). This means one becomes aware of things more subtle, previously unseen, unfelt, hidden or remote – one's vision is not obstructed now by any object or thing, physical or subtle. All is clearly seen and felt and understood. Once again the language is ancient. One cannot look upon the physical sun for even a minute without damaging one's vision. **The *chakra* in the vital body referred to here as the sun is *swadhithana*.**

But first one must achieve some measure of success at *muladhara* as both these centres are always corellated. Once one is able to concentrate one-pointedly at *muladhara*, and having experienced both the strength and the wisdom of the elephant, one can then concentrate on *swadhithana*. The vision, which is sharpened at *muladhara*, is many times increased at *swadhithana* and one gains knowledge of the seven worlds, i.e., the seven sub-stages of *Bhuh* or the physical universe. Nothing now is hidden or not understandable to one who has come thus far – all the seven sub-stages both on the downward and on the upward are of evolution are seen and known.

The natural circulation of *prana* between these two *chakras* (refer to the stage diagrams) begins at birth and continues throughout life. On this circulation depends the continuous production of (i) the energies of life and awareness, (ii) the energy of the essence of consciousness and (iii) will. All these are normally of third grade. Will is neutral, able to do nothing. It can be made to evolve from neutral to

intellectual to spiritual will.

III (27-28-29-34). The first two *sutras* must be read together. Earlier we dealt with one-pointed meditation on elephant and the sun. That was the first step to correct the natural rotation/circulation of *prana* taking place between *muladhara* and *swadhisthana*. Now, the moon has negative vibrations and is totally negative contrary to astrological assumptions that the moon is a luminary. From new moon to full moon negative vibrations increase, from full moon to new moon they decrease, and no moon night – amavasi – is the best time of each month. The solar plexus is the animal in man and of the utmost negative vibrations! Right from our most primitive days on this planet, this area (called *manipura chakra*) has been the repository and guiding factor of animal instincts in primitive man. Fear and doubt have always ruled supreme here. Even today, whenever we experience fear, it is here in this area.

Through one-pointed mediation on this area, with *prana* synchronization and rotation to clean it, as will be shown in the phase exercises, we rid ourselves of all fear and doubt that make our lives miserable. Not only must we do this, but again by one-pointed mediation, we can know the state of another individual's fear and doubt. 'A knowledge of all lunar forms' does not necessarily refer to objective moons, but to the state of the *manipura chakra* in others so that one can help and guide them.

The Polar Star is a very important landmark in the cosmos due to its very stable position (only after a long time does another Pole Star appear because the solar system is constantly moving). In the *shastras* it is called 'Dhruva' after the great saint and yogi, *Maharshi Dhruva*, who it is said became a Pole Star. This is not to be taken in a literal sense – 'Dhruva' is a Pole Star to many *yoga* students. By his great *bhakti* he was able to perform many miracles. *Bhakti* arises in the heart centre in the human being. That is, in our one-pointed mediation on synchronizing and rotating *prana*, we have now reached this centre – *anahata chakra*, the Pole Star centre. Hence, concentration and direction of *prana* as will be shown in the following phase exercises will enable the disciple to know the orbits of the planets. Since planets and their influence on humanity are the subject matter of astrology, one is able to know the setting of planets at the time of an individual's birth or death or at any other period in life.

### C. PHASE V EXPLAINED

What, in fact, are the phase exercises and why have we been doing them? **Phase IV is actually the only phase exercise**, but we have approached it proper in four gradual phases. This phase exercise, if done correctly over a period of time, serves the same purpose as corrective exercises for emotions and upgrading exercises for awareness, i.e., as a strong corrective to *prana*. Just as in the corrective exercises where we speak loudly and then softly in well-defined patterns, the different cycles of 12, 36, 18 and 12 in order are used for correction and regeneration of *prana* provided we maintain the 3SRB pattern all the time and execute the important step at the count of 3.

Why are we doing this phase exercise? Because the complex human system is made up of (A) the physical body/brain system, and (B) the psychic body/*manas* system. (A) Breaths in air at the nostrils and breaths it out also at the nostrils, the air going to the lungs and back. (B) intakes *prana* (normally of fifth grade) at the perineum (the area shown as (1↔2) in the diagrams) and throws it out from the nostrils of the psychic body by one of the two *nadis*, *ida* or *pingala*. ***Ida* rises in *muladhara* and empties in the left nostril, *pingala* rises in *swadhisthana* and empties through the right nostril.** Just as (A) breaths air from either the left or right nostril except when changing over, so also *ida* or *pingala* will, by turn, intake *prana* and empty *prana* through one of the nostrils. 'By turn' means a period of one and a half hours each, for both air and *prana* in a healthy complex system.

In the phase exercises, the movement of pulling in the perineum and the lower abdomen forcefully at the count of 3 is very pronounced because we have been practicing at 18 and 36 cycles. From now onward after phase IV, we pull in normally at 3, this movement taking place at 12 cycles of normal 3SRB, which we have not yet practiced. So we have the dual action of:

***Movement I:*** On the counts of 1-2-3 we take a full 3SRB breath in the normal 3SRB pattern (12 cycles per minute). As far as breath and the physical body are concerned our chest and our abdomen area above the navel rise normally together (no exaggerated movements).

***Movement II:*** On the counts of 1-2-3 we intake *prana* (though we are not yet aware of this). The perineum rises normally and the lower abdomen is pulled in normally (no exaggerated movements).

The forced and exaggerated movement at 3 has been replaced by the normal slight movements I and II for our new *prana* rotation exercise. Both these movements now take place together according to the normal 3SRB pattern of 12 cycles per minute. ***This synchronization of movements I and II at the count of 3 at the normal 3SRB pattern must become a part of our daily life.*** If necessary, practice this thousands of times – even if it takes the remaining period of this life to correctly synchronize breath to *prana* with accompanying movements I and II as explained above, and establish it as a habit for all twenty-four hours, it is worthwhile. If this is sufficiently valued and efforts are put in intensely without intermission, you will fulfill and live by *Yoga Sutra* of Sage Patanjali. 18 and 36 cycles of 3SRB will, of course, still be made use of, time and again, to regenerate, awaken and make active the psychic body, *nadis* and *prana*.

What is the *raison d'être* of the new *prana* rotation exercise? At some point on the downward arc of involution the *prana* circulation in the psychic body got disconnected between the various important *chakras*. Next, the rotation in each *chakra* became faulty in as much as the speed of rotation varied from time to time depending on the state of emotions. The corrective exercises we have been practicing already indirectly helped our psychic or emotional body also. Now on the upward arc of evolution, we are once again setting right all that went wrong viz., our breath and our *prana* intake. At one time when *prana* rotation and *prana* circulation were both correct, there was a set timing to it like the pulsebeats of the heart. *Prana* rotates in each centre at 12 cycles per minute or per sixty pulse beats. It also had a set speed of movement for circulation from one centre to another, like that of the blood circulation in the physical body, with the *anahata chakra* functioning like the physical heart. Today the *anahata chakra* does not pump *prana*, which it once did and can be regenerated to do again – this is what we are resetting.

There is a difference between the physical and the psychic body. In the former, air and blood are two separate elements, but in the psychic body, which is far more subtle, sensitive and better structured, only *prana* is taken in, circulated and thrown out. Just as ignition of petrol in a car keeps the engine running and some waste energy is thrown out through the exhaust, so too fresh *prana* is continuously taken in and used *prana* is continually thrown out. This



is now the new way of daily living on the upward path of evolution, after thoroughly practicing over a long period of time. It will be further explained when we practice circulation.

We shall now outline the pathway of *prana* in the vital body and its rotation in the various force centres. There are forty-nine force centres in the complex human system (see Appendix II) and they are duplicated in the physical body/brain system. **These power centres in the vital body are called chakras** (revolving wheels); in the physical body they are known as glands, but it is better if we call them minor brains. They work during sleep when the body is disconnected from the main brain. Of these, twenty-one are major centres and twenty-eight are minor. The twenty-eight minor centres are used for *tantric* purposes. Of the twenty-one major centres, ten are used in higher *yoga abhyasa*. These ten force centres are as follows, with coupled centres complementing each other:

- (1) *muladhara* – below the root of the sex organ in the region of the perineum, wholly negative, whirls anticlockwise.
- (2) *swadhisthana* – at the root of the sex organ, wholly positive, whirls clockwise.
- (3) *kundali* – in the navel region, wholly positive, whirls clockwise.
- (4) *manipura* – in the navel region, laterally to the immediate right of *kundali*, wholly negative, whirls anticlockwise.
- (5A) *anahata* – left-half negative, whirls anticlockwise.
- (5B) *anahata* – right-left positive, whirls clockwise. They are located in the area where the ribs part in the lower chest above the diaphragm, a little below the point of the heart.
- (6A) *vishuddhi* – posterior-negative, whirls anticlockwise.
- (6B) *vishuddhi* – anterior-positive, whirls clockwise.  
They are located in the hollow of the neck between the collarbones, an inch or so under the skin.
- (7) *ajna* – at the centre of the forehead a little above the point between the eyebrows, wholly positive, whirls clockwise.
- (8) *taluka* – at the base of the skull where the spinal cord joins the brain area proper, wholly negative, whirls anticlockwise.
- (8) *sahasrara* – in the region of the thalamus in the brain proper, wholly negative, whirls anticlockwise.

(9) *bindu* – two fingers in front of *sahasrara* and slightly to the left, wholly positive, whirls clockwise.

The wholly negative force centers are *muladhara*, *manipura*, *taluka* and *sahasrara*. Partially negative and partially positive force centers are anahata left - negative and right - positive, *vishuddhi* posterior negative and anterior-positive. The wholly positive force centers are *swadhisthana*, *kundali*, *ajna* and *bindu*. 'Positive' and 'negative' are to be taken in the sense of polarity in electricity - they do not imply anything good or bad. The individual *prana* should rotate anticlockwise in the negative half-section in each force centre. The four wholly negative centers are joints screwed tight to hold the secondary to the primary body. The positive centers give buoyancy to the primary body enabling it to float away and move to any distance from the secondary body, once free from the hold of the negative centers. The way to consciously unscrew these force centers will be shown. But prior to that, that partially positive and partially negative centers are to be made wholly positive by practice.

*Manipura* is by far the largest center about an inch in diameter for practice purposes. The brain centers - *ajna*, *sahasrara* and *taluka* - are the size of a quarter or a 25 paise coin. Along with *bindu*, the *chakras* in the brain are very sensitive to thoughts, emotions and other mind modifications and so are difficult to be aware of. *Taluka* is not a centre in the right sense of the term; it is rather a cut-out switch, in constant agitation, whose proper working is immensely important in keeping out the incoming impulses and allowing unimpeded higher practices. The others are half an inch in diameter.

These four centres, over long ages of disuse, have lost their immense capabilities and are now all disjointed - they are not connected to each other as they are meant to be. Even in this state they maintain the secondary or physical body, though not in the state they are otherwise capable of when regenerated. At present, in the case of a normal human being, normal *prana* in the vital body circulates automatically but improperly (as does our wrong breathing) between (1 ↔ 2) and produces vital energies of third grade. Besides this, the individual rotations in each force center, whether positive or negative, are not only improper at present, but are not connected to form a pathway. So the movement of *prana* along the complete pathway or 'meridian' is normally not linked - this ought to take place and until it does, no human being is an evolved being.

Therefore, we have to consciously correct the rotations and reset this total pathway for circulation of *prana* in the vital body.

Now that the reader is aware how the exercises in series in various phases are done, some additional vital information may be added. Thus far in our lives, *Ishvara* was a witness and whatever was thought and done, we were totally unaware of the Divine Presence, yet we repeated parrot-like and ‘the soul is a witness’. Now, however things have changed, or are changing, we do our exercises keeping the flame as a symbolic witness. We consciously give the flame a place where we - the body/brain system - can observe and follow its guidance. So keeping the flame as Divine Witness in all veneration at the centre of the forehead, we then observe the movement of cosmic energy (*prana*) in the vital body.

Zarathustra called this flame ‘fire’ - spiritual fire - that should be kept burning for all twenty-four hours and with all veneration. Sadly, the Zorastrians merely keep an objective fire burning all twenty-four hours in their fire temples! ***To live one's life keeping this symbolic Divine Flame (Ishvara) always in the mind's eye, without ever letting it go out of one's mind for even a moment, is the meditative attitude.*** Normal 3SRB must also be equally constant, as Sage Patanjali says, with ‘intense concentration’ or ‘one-pointed meditation’.

In Book V rearranged Part I, *sutras* III (24-25-26-27-28-29-34) are the last seven sutras that deal with rotation at *muladhara*, *swadhisthana*, *manipura* and *anahata*. In Book V rearranged part II, III (30-31-32-33) complete the further instructions for rotation at *vishuddhi* and *sahasrara*. *Sutras* III (39-40) are for the *vayus*.

For practices we shall deal with techniques for which great regularity is necessary. Up to Book IV rearranged, we have practiced the phase in four steps. These were for regenerating and awakening as stated earlier. With diligent practice, day in and day out, synchronization of breath to *prana* at normal 3SRB, is established. Up to phase IV, the practices are in and with the physical body. Now onwards our work is concerned with the psychic/*manas* system. But as both the bodies are interconnected as one, the good and the bad effects flow from one to the other. As the psychic complex is primary, on being regenerated it will, as a by-product, uplift the secondary physical body/brain system.

We begin at *muladhara* because it is the base of the structure and

the *sutras* dealing with practice and techniques begin there, going upward to *sahasrara*. *Muladhara* being a negative center, *prana* therein rotates anticlockwise, but as with wrong breathing, its speed varies continuously depending on the state of emotions. If normal 3SRB is established, the speed of rotation of *prana* in each centre will be steadied since 3SRB normally steadies emotions. So normal 3SRB, even if it is not synchronised to *prana* intake, will at the least bring about steadiness in the thinking instrument and the I-E-S-M centres, and through the steadiness of emotions, in the speed of *prana* rotation in all the *chakras* of the psychic body/*manas* system. This will be the first and vital good effect of normal 3SRB on the psychic/*manas* system . ***If normal 3SRB is established for more than eight hours, synchronization between breath and prana intake will take place.*** If the 3SRB pattern is followed sufficiently in phase exercises I to IV, great correction to *prana* rotation will be effected at 36, 18 and 12 cycles.

Finally, a short note on the *vayus*. There are in all five *vayus* - *apana*, *samana*, *udana*, *vyana* and *prana* - and five subsidiary *vayus*. The Sage makes a passing reference to only two of them in the *sutras*, viz., *samana vayu* and *udana vayu*, as follows:

III(39): By subjugation of the upward life(*udana vayu*) there is liberation from water, the thorny path, mire and the power of ascending is gained.

III(40): Through subjugation of *samana vayu* the spark becomes the flame.

The subjugation (or refining) of these two *vayus* leads to mastery over *vyana vayu*. *Vayus* are in fact degenerate *prana* and need to be refined. Intensified refining exercises 1,2 and 3 together with the phase exercises, are very important in bringing about refining of *vayus*.

#### **D. Phase V:**

#### **REGENERATION/ROTATION/CORRECTION OF PRANA**

Now we shall begin the exercise in phase V:

1. We breathe normal 3SRB for ten minutes sitting on the floor, legs crossed, resting on our hands, palms down on the floor, as in the posture for the previous phases.
2. Now we breathe fast 3SRB in the same position for twenty

minutes inclusive of all the four movements.

3. Next we breathe intermediate 3SRB in the same sitting position for ten minutes, keeping the flame in the mind's eye at the centre of the forehead and also observing the rotation of *prana* (1 ↔ 2). Here at this stage, we exclude drawing in the lower abdomen and perineum.

At this point, one of the relevant stages of phase V as explained below is introduced.

4. Now we lie down, keep eyes and mouth closed, legs and arms apart and relaxed, and continue observing the flame and the rotation(1 ↔ 2).
5. Do not get up, pull the knees up to the chest, hold them with both hands, and for three minutes do fast abdomen breathing as in the second refining exercise.

Now release the knees, rest the head on the floor and relax. Shake the head gently from side to side and knock it gently on the floor a few times. Continue with normal 3SRB. Open the eyes and get up slowly. The exercise in phase V is now over. No repetition of the exercise is necessary. Unless phase IV is done well, do not practice phase V. At home practice V three or four times a week for a period of one month or more and on alternate days do the refining exercises for three minutes in the following order: 1-2-3-4-5-6-3-2-1.

For the program of stages outlined below, first carry out the first three steps of phase V, then begin the particular stage you wish to perform. After this practice is over, close the exercise with steps 4 and 5 of phase V. *Prana* rotation is within each *chakra*. *Prana* circulation is from one *chakra* to another, ultimately going over the whole pathway or meridian. ***All these practices are in the psychic body/manas system, but at coinciding areas in the physical,*** so do not attempt to imagine the corresponding physical situation.

### ***Stage 1: Prana Rotation at Muladhara***

In the diagrams is shown a small circulation between (1 ↔ 2). *Muladhara chakra* (1) is negative, so rotation here is anticlockwise; and if 3SRB normal is established, the speed of rotation will be steady. The breathing is 3SRB normal with movements I and II synchronized. ***Energy follows thought is the law,*** so for at least one month, for half an hour daily, in the perineum region at *muladhara* we practice

rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. ***During practice, we see only that area where rotation takes place, nothing else should be seen.*** We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but there are no exaggerated movements of the head, torso, hands, the perineum and the upper and lower abdomen.

### ***Stage 2: Prana Rotation at Swadhisthana***

*Swadhisthana chakra* (2) is positive, so rotation here is clockwise; and if 3SRB normal is established the speed of rotation will be steady. The breathing is 3SRB normal with movements I and II synchronized. ***Energy follows thought is the law***, so for at least one month, for half an hour daily, in the perineum region at *swadhisthana* we practice rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. [During practice, we see only that area where rotation takes place, nothing else should be seen.] We do sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but there are no exaggerated movements of the head, torso, hands, the perineum and the upper and lower abdomen because they are carried out to the rhythm of normal 3SRB.

### ***Stage 3: Prana Circulation At Muladhara ⇔ Swadhisthana***

Previously in stages I and II above, we practiced only the rotation in each centre. Now in stage III, we link *muladhara* and *swadhisthana* into proper rotation-cum-circulation as in the diagram. They are already linked and functioning, though improperly at varying speeds. They are barely two fingers apart - in the diagrams the distance between them has been magnified for clarity. Proper circulation will form the symbol for infinity or the figure '8' slightly elongated and standing diagonally. The breathing is 3SRB normal with movements I and II synchronized. Energy follows thought is the law, so for at least ***two*** months, for half an hour daily, in the region of (1 ⇔ 2) we practise circulation with the 3SRB normal pattern at 12 cycles a minute. That

is, we rotate anticlockwise in (1) for 12 normal breaths (one minute) or 12 rounds, then go over to (2) and rotate clockwise in (2) for 12 normal breaths (one minute) or 12 rounds, and return to (1). This cycle is then repeated. [During practice, we see only that area where rotation takes place, nothing else should be seen.] We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but now there are no exaggerated movements of head, torso, hands, the perineum and the upper and lower abdomen.

In the second month, there is no waiting at either (1) or (2) - we begin with one round (one breath) anticlockwise in (1), then go over to (2), rotate clockwise in (2) for one round (one breath), and return to (1). When this can be done comfortably, increase the speed of rotation/circulation so that the full circuit is traversed several times in one normal breath. That is, begin with one round anticlockwise in (1), go over to (2), rotate one round clockwise in (2) and return to (1), all in one breath. Begin with one round of the circuit in one breath and increase in gradual steps to three, five and ten rounds of the circuit in each breath.

If the student has been sincere so far in his practices, i.e., phase V and stages 1-2-3, then from stage 4 onward *prana* begins to rise in *sushumna*, the central *nadi*. *Sutra* II (52) will be experienced; if not, then proceeding further is illegitimate, it would amount to useless visualizing.

#### ***Stage 4: Prana Rotation at Manipura***

This chakra is negative, so rotation here is anticlockwise; and if 3SRB normal is established the speed of rotation will be steady. The breathing is 3SRB normal with movements I and II synchronized. Energy follows thought is the law, so for at least *two* months, for half an hour daily, in the region at *manipura* we practise rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. During practice, we see only that area where rotation takes place, nothing else should be seen. We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but now there are no exaggerated movements of head, torso, hands, the

perineum and the upper and lower abdomen.

#### ***Stage 5: Prana Rotation at Anahata***

This *chakra* is partially negative (left-half) and partially positive (right-half), but unlike (1↔2), they are not separate *chakras*. Here both halves are to be worked on together; since this *chakra* must be made wholly positive, for our practice both halves rotate clockwise. So there are two small clockwise rotations side by side; and if 3SRB normal is established the speed of rotation of each will be steady. The breathing is 3SRB normal with movements I and II synchronized. Energy follows thought is the law, so for at least one month, for half an hour daily, in the region at *anahata* we practise rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. During practice, we see only that area where rotation takes place, nothing else should be seen. We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but now there are no exaggerated movements of head, torso, hands, the perineum and the upper and lower abdomen.

#### ***Stage 6: Prana Rotation at Vishuddhi***

This centre, like *anahata*, is partially negative (posterior) and partially positive (anterior) but has to be made wholly positive through practices. In *vishuddhi* the two halves are one behind each other, the front one a little lower by two fingers. For our practice the two rotations are both clockwise; and if 3SRB normal is established the speed of rotation of each will be steady. The breathing is 3SRB normal with movements I and II synchronized. Energy follows thought is the law, so for at least one month, for half an hour daily, in the region at *vishuddhi* we practise rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. During practice, we see only that area where rotation takes place, nothing else should be seen. We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the



phase exercises are smoothly performed, but now there are no exaggerated movements of head, torso, hands, the perineum and the upper and lower abdomen.

### ***Stage 7: Prana Rotation at Sahasrara***

This *chakra*, three to four centimeters below the crown of the head, is negative, so rotation here is anticlockwise; but if 3SRB normal is established the speed of rotation of each will be steady. The breathing is 3SRB normal with movements I and II synchronized. Energy follows thought is the law, so for at least one month, for half an hour daily, in the region at *sahasrara* we practise rotation with the 3SRB normal pattern at 12 cycles a minute. Begin with one rotation per breath and, when this can be comfortably performed, increase in gradual steps to three, five and ten rotations in each breath. During practice, we see only that area where rotation takes place, nothing else should be seen. We do so sitting on the ground in the posture of the previous phase exercises; all the accompanying hand and torso movements of the phase exercises are smoothly performed, but now there are no exaggerated movements of head, torso, hands, the perineum and the upper and lower abdomen.

Note the total time required at each stage and also for the full program of stages. If not completely satisfied at each stage, it is preferable to practice longer for nothing is achieved in a hurry. This completes the upward climb from the valley at *muladhara* to Mount Meru, as *sahasrara* is known. All the centres have been practised in turn and are now rotating rhythmically, but they are not yet connected by practices. It may happen in the case of really diligent disciples that some circulation may start. The rhythmic rotation in these *chakras* is not complete if not connected. So the next step is to connect all these centres. Today, all the nadis connecting them have become dormant, even the *ida* and *pingala* are nearly dormant. We shall deal with this part of the practice later in phase VI.

### ***Regeneration (Refining) of Vayus:***

There are no separate practices for the *vayus*. Their regeneration and refining is affected by increasing the intensity of the refining exercises as follows:

- (1) Increase the duration of each deep, fast breathing refining

exercise up to five minutes.

- (2) Increase the duration of the posture at the end of the phase exercise to a maximum of five minutes.
- (3) Increase the duration of the staccato breathing refining exercise up to twenty minutes, each breath consisting of seven short inhalations followed by one exhalation.
- (4) In the square breathing refining exercise, hold the breath in each of the four positions for up to ten seconds at a time and increase the total duration of the exercise up to twenty minutes.
- (5) When practicing the *bundh* in the throat, prolong the swallowing action so that it is repeated twenty times in each breath and the exercise is extended up to twenty minutes. This will clear the side passages in the brain enabling one to proceed from stage IIIa to IIIb.

#### E. SUMMARY

As stated in the summary of Book IV, the purpose of scientific *yoga* practices is to enable the disciple to contact *Ishvara* within, to call upon repeatedly till *Ishvara* projects externally as his or her *Gurudeva* and guides and protects the disciple. Once this is accomplished, the disciple takes the name of *Ishvara* (which is *Om*) and requests *Ishvara* to objectively take the form and guide him or her. ***This is the height of yoga discipline and the finest hour for the disciple.*** Remember also that each *Ishvara* is called *Om* and each disciple calls upon the same *Ishvara* and, through *Ishvara*, upon *Tapah*, Divine Wholeness (*Gayatri Ma*), the ultimate and celestial home for Divine Fragments. *Ishvara* now guides the disciple into higher practices, though the Sage has also to aid the disciple further, giving both exposition and practices in phases V and VI with added stages and sub-stages as shown.

Inner and outer purification having been carried out, the man of matter is now pure and there are no obstacles that can keep him or her from contact with *Ishvara*. Since *Ishvara* is all knowledge and wisdom, the brain and mind are no more required to accumulate knowledge; by now the man of matter, through his ability of spiritual reading and direct perception, is able to know in a fraction of a moment. Hence the differentiation existing earlier between the knower, the knowledge

and the field of knowledge is found to be false and disappears.

Pain is *karma*, existence, birth and death. Having exiled memory, having made incoming impulses (the effect-producing cause) powerless, and seeking only the guidance of *Ishvara* and the *Gurudeva*, all such factors as *karma*, existence, birth and death - in short all causes of pain - are set aside. The disciple can die consciously; and be born again if needed, but no further pain is forced on him or her any more by the laws of nature.

In higher *yoga* practices under the guidance of *Ishvara*, the disciple normally studies in the stages of *dharana*, *dhyana* and *samadhi*. Now he or she has reached a fourth stage, which does not require study in these three stages. He or she can live all the time on the twofold path, as a normal ordinary person facing life's obligations and yet, at every moment, remain on the higher plane of constant meditative attitude. In *yoga shastra*, meditative attitude is called *sanyama*, the fourth state. *Sanyama* culminates in full illumination - the disciple becomes omniscient, step-by-step. *Dharana*, *dhyana* and *samadhi* are known as external means, but constant meditative attitude leading to the state of seedless *samadhi* is much beyond them. The thinking instrument and individual mind do not even dare to interfere.

The distinction between body, which is physical form, which is astral, and the formless *Ishvara* is to be understood. When the disciple, with the help of *Ishvara*, is deeply lost in contemplation of *Ishvara*, the physical body temporarily becomes invisible- this is a psychic power achieved at a great and high state. The various other *siddhis* also come to the disciple who is now under total guidance of the inner spiritual man, *Ishvara*.

For further study, the reader is given here a thought from *Light on the Path*:

*“For within you is the light of the world - the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you, because when you reach it, you have lost yourself. It is unattainable because it forever recedes. You will enter the light, but you will never touch the flame. Steadily, as you watch and worship, its light will grow stronger. Then you may know that you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.” ∞*

**BOOK V**  
**REARRANGED**

**PART II**

**Final Stage V**

*Diagram III C*

*“Onward he passed to a diviner sphere:  
Forever united and inseparable,  
The radiant children of eternity dwell  
On the wide spirit height where all are due.”*

-Savitri

## A. THE REARRANGED *SUTRAS*

### From Book III

30. By fixing the attention upon the throat centre, cessation of hunger and thirst will ensue.
31. By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.
32. Those who have attained self-mastery can be seen and contacted through focusing the light in the head. This power is developed in one-pointed meditation.
33. All things can be known in the vivid light of intuition.
35. Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between personal self and the *Purusha* (or Spirit). The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual nature (the *Purusha*).
36. As the result of this experience and meditation, the higher hearing, touch, sight, taste and smell are developed, producing intuitional knowledge.
37. These powers are obstacles to the highest spiritual realization, but serve as magical powers in the objective world.
38. By liberation from the causes of bondage and through their weakening and by an understanding of the mode of transference (withdrawal and entrance), the mind stuff or *chitta* can enter or synchronize with another body.
39. By subjugation of the upward life (*udana*) there is liberation from water, the thorny path, and mire, and the power of ascension is gained.
40. Through subjugation of the *samana*, the spark becomes the flame.
41. By means of one-pointed meditation upon the relationship between the *akasha* and sound, an organ for spiritual hearing will be developed.
42. By one-pointed meditation upon the relationship existing

- between the body and *akasha*, ascension out of matter (of the three worlds) and the power to travel in space is gained.
43. When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modifications of the thinking instrument. This is the state of illumination.
  44. One-pointed meditation upon the five forms, which every element takes, produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.
  45. Through this mastery, minuteness and the other *siddhis* (or powers) are attained, likewise bodily perfection and freedom from all hindrances.
  47. Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness and useful purpose.
  48. As a result of this perfection there comes rapidity of action like that of the mind, perception independent of the organs, and mastery over root substance.
  50. By a passionless attitude towards this attainment and towards all soul powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.
  51. There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.
  52. Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.
  53. From this intuitive knowledge is born the capacity to distinguish between all beings and to cognize their genus, qualities and position on the evolutionary ladder.

#### **From Book IV**

5. Consciousness is One, yet produces the varied forms of the many.
6. Among the forms which consciousness assumes, only that

which is the result of meditation is free from latent karma.

15. These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being.
24. The mind-stuff also, reflecting as it does infinity of mind impressions, becomes the instrument of the Self and acts as a unifying agent.
25. The state of isolated unity (withdrawn into the true nature of Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.
26. The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self.
27. Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception.
28. These reflections are of the nature of hindrances, and the method of their overcoming is the same.
29. The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, through practiced discrimination, of the over-shadowing cloud of spiritual knowledge.
30. When this stage is reached then the hindrances and *karma* are overcome.
31. When, through the removal of hindrances and the purification of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.
32. The modifications of the mind stuff through the inherent nature of three *gunas* come to an end, for they have served their purpose.
33. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.
34. The state of isolated unity becomes possible, when the three qualities of matter (the three *gunas*) no longer exercise any hold over the Self. The pure Spiritual Consciousness withdraws into the One.

Total = 21 + 14 = 35 *sutras*

## B. EXPOSITION

To recapitulate, we have practised 3SRB and in doing so synchronized breath to *prana* intake, maintaining the pattern of 3SRB both at thirty-six (fast) and at eighteen (intermediate) cycles of 3SRB. In the exposition of Book V rearranged, Part I, we have noted that the Sage talks of one-pointed concentration and has directed our attention from (1↔2) up to *manipura* and on to *anahata chakra*. The various terms referred to in the *sutras* are the elephant, the sun, the moon and the Pole Star.

**Book III (30-31).** Now the Sage directs our attention to *vishuddhi*, the throat centre, and the tube below the throat centre. The throat is the passage for all food and drink. Hence one-pointed practice at *vishuddhi* will bring about a lessening of hunger and thirst at first and then complete cessation. Those who are householders will find that hunger and thirst are easily controlled with practice. Here the Sage differentiates between the centre per se and the whole tube esophagus in the throat leading to the stomach. When *prana* rises from *anahata* to *vishuddhi* via this tube, the balance of the qualities is achieved. As with III (27) and III (29) earlier in Book V rearranged Part I, here too we take III (30) and III (31) together in exposition and practices of directing *prana* as will be shown in the various sub-stages.

III (32-33). Not only are we asked to keep the flame in our mind's eye, we are also asked to hold it steady and unflickering at the centre of our forehead as the symbolic flame of *Ishvara*. We have noted that each *Ishvara* is same in each human being and so has the same name 'Om'. So those who have preceded us, ages ago or recently, and have achieved mastery by the same process, can also be seen and contacted through our *Ishvara*. In III (33), the word 'intuition' is more correctly understood as Divine Perception – since nothing is obscured, no meaning is hidden from the gaze of such a disciple.

The four centres in the brain are *taluka* (at the base of the skull), *sahasrara* (in the region of the thalamus) *bindu* (two fingers in front of *sahasrara*) and *ajna* (at the centre of the forehead just above the meeting point of the eyebrows). Now, the Sage refers to and directs our attention to the first power centre in the brain, *sahasrara*, and the end of the upward-direction journey. This is a dangerous practice. Sutra III (32) is the *sutra* for *sahasrara*. This centre (*sahasrara*) is



wholly negative, but unlike *manipura* which had animal emotions embedded in it, this centre can release great power and many regions not known to us in the three universes (or *lokas*) are opened up. The disciple is overawed, bewildered and falls an easy prey to so many temptations to grasp power and then wield it. The *sutra* says, 'those who have attained self-mastery can be seen and contacted'. It is a land of the mighty and powerful. Once proper practice is established at this centre, there is profuse light, unseen light, in which all is made bright enough to be seen clearly, a totally untrodden ground. Imagine a brightly lighted rotating top of a very high building, like a bright diamond rotating majestically anticlockwise. A supernova cannot be more striking than this centre in full bloom.

In the linking exercises for establishing the complete pathway, up till *sahasrara* the directed *prana* reaches up to each centre from (2) *swadhisthana* and returns to (1↔2) via the same route, as will be explained in detail in the different sub-stages of phase VI, so the pathway or meridian is not completed. But once *prana* has reached and established at *sahasrara*, there is no need to come down the same route as done earlier and as will be shown in the exercises. The Sage requires the disciple to direct *prana* to the two positive half sections in the brain proper, viz., in order *bindu* and *ajna*, in commencement of the downward journey, touching each positive half section on the way. The entire remaining pathway is to be completed by directing *prana* from *ajna* to *vishuddhi* to *anahata* to *kundali* (which is the positive half section of *manipura* and finally back to (1↔2). One complete circulation is now over. Each time (1↔2) is reached, the *prana* is regenerated and made fresh, just as blood in the lungs is regenerated by the cardiopulmonary or minor circulation.

The expression 'understanding of the mind-awareness' in III (34) indicates that ***the individual functions at the level of pure awareness when prana is directed in the brain centres, especially bindu and ajna.*** *Chitta* has long since stopped being involved with the processes of the brain and remains only as a catalyst, as pure as *Chittie*, Infinite Mind. Infinite Mind cannot keep anything in all of *Brahmanda* hidden from such a disciple for the three universes float in Infinite Mind. But the disciple is not yet able to penetrate the major Ring-pass-not, the *Mahakala*.

III (35-36-27-38). This *sutra* III (35) may seem simple but is only

misleadingly so. The pairs of the opposites is the state of mind fluctuations and brain oscillations. Up till now the disciple had been in either stage IIIb or IIIa. With the completion of the pathway the entire circuit is completed and there is a ban imposed on incoming impulses during practices, as in diagram IIIc. As (7) *ajna* is also sealed, the pathway is now a closed circuit and circulation of *prana* is possible.

Earlier, because of the experience of the pairs of the opposites and the independent performance of the conscious brain and the individual involved mind, the soul was silent and only a witness. **Having established oneself at this high stage IIIc by daily practices, one develops the sensitive endless film which replaces both the use of the registration area and the functions of the I-E-S-M centres.** The difference between *atman*, *Purusha*, and *Ishvara* the *Gurudeva* is now clear to the disciple. The body/brain system and *chitta* have both reached that spiritual level where they are no more in any way an obstacle to the perception of *Purusha* by *prakriti*. The man of matter no longer needs the brain to understand, nor the five senses and sense organs to gather knowledge; the disciple has become as one with *Ishvara* and can reach the ends of *Brahmanda*. This is the first great possibility for one who is firmly established in IIIc as stated above. **The mind of the disciple is no more merely chitta – it is now Chittie!** It is able to penetrate any form or substance, even the most opaque or hardest, including all body/brain systems in all of *Brahmanda*, and to know the state of any form or substance from the dim past to the distant future.

But if the disciple were to feel that he or she has arrived or if use of any faculty were used for performing miracles (except for very specific reasons), *Ishvara* would block all further progress. The disciple may have to start afresh in a new life from the very beginning. This is a warning from the Sage because almost all, at some time or the other, fail to desist from demonstrating their super-powers.

III (39-40). Before we understand these next *sutras* our mind must be clear as to what is *prana* and what is *vayu* and their use in the body/brain system. *Prana* is found everywhere, in free state as well as in conditioned state, within and around the objective forms in all of *Brahmanda*. We see matter forms everywhere and they do enclose *prana* but such confined *prana* becomes degenerate *prana* and are known as *vayus*. *Prana* comes in seven grades. The 1st, 2nd and 3rd

grades of *prana* are free states, the 4th state is partly free state and the 5th, 6th and 7th are degenerate states within matter forms and are known as *vayus*. These last three degenerate states also have their counterpart free *prana* that are not enclosed in the forms of matter.

The egg of *Brahma* – *Brahmanda* or the Bubble – is enclosed or surrounded by *laxman rekha*, the major Ring-pass-not. The latter is made up of the 1st grade of *prana* or cosmic impulses and is beyond *Chittie* in power. Hence *Chittie* cannot break through it. It forms the shell of the egg of *Brahma*! This Ring-pass-not is known in the *shastras* as *Mahakala*. The 2nd grade of *prana* or cosmic impulses forms *Chittie* which interpenetrates and sustains all the three universes and their contents; more often we know *Chittie* as mere space!

The 2nd and 3rd grades of cosmic impulses or *prana*, in various degrees of potency, are made use by humanities in *Svaha* and to some extent in *Bhuvah*. The 3rd and 4th grades of *prana*, in varying degrees of potency, are made use of by humanities on the lower sub-stages of *Bhuvah*. In *Bhuh*, the 7th grade of *prana* prevails everywhere in the mineral kingdom, the 6th and 5th grades of *prana* are made use of by the vegetable and the animal kingdom everywhere in the physical universe. All this is not strictly allocated and depends on many other factors. Thus, all the three kingdoms – human, animal and vegetable – make use of 5th, 6th and 7th grades of *prana* in varying degrees of potencies.

Man of matter normally does not go beyond using the 5th grade; some evolved human beings do make use of *prana* of the 4th grade in low potency and very rarely in high potency. *Yoga abhyasa* – especially *Yoga Sutra* of Sage Patanjali, through exposition and by practices that are parallel with each rearranged book – demonstrate how to make use of 4th, 3rd and even 2nd grades of *prana*. Such human beings become *mahayogis* and *maharshis*. The basis, of course, is the pattern of 3SRB.

Normally human beings are not conscious of these imprisoned *pranas* that have degenerated into *vayus*. These *pranas* are essential to all life everywhere in the universe. In deformed and improper conditions, these *pranas* occupy the spaces inside the human and / or other life or forms and carry out their allocated functions. By higher practices as given in the *Yoga Sutra*, these *vayus* can be regenerated to become stronger in potency like the counterpart free *pranas* of 7th, 6th, 5th and 4th grades and, with greater efforts, even of 3rd and 2nd

grades. This is the way inner mutation and genetic engineering was undertaken and practiced in India thousands of years ago! The main knowledge is contained in *hatha yoga* and *tantric* manuals, and in *svara-nadi shastra*. The *Yoga Sutra* have extracted from them the best and the minimum required.

The five primary *vayus* are *prana*, *udana*, *samana*, *apana* and *vyana*; there are also five subsidiary *vayus*. The *pancha pranas* revolve in their respective areas. To establish control over them is the science of *yoga*. In this respect, 3SRB at three different intensities, through methods and techniques as shown, is a very vital and powerful weapon. Important for practice are the first three. They have their corresponding centres in the brain and in the spinal column at the level of the *chakra*. When *prana* intake is directed to the various force centres of the brain as well as of minor brains, their accelerated action sends impulses that rise up to the cavity of the brain. When refined, *udana vayu* becomes potential free *prana* working in the brain in the region of the thalamus, the hypothalamus and the silent area; modifications and oscillations are totally controlled thereby.

When refined *udana* reaches the higher centres of brain, spiritual will develops at *muladhara* and *swadhisthana* (1↔2) for achieving perfection in *yoga*. The parasympathetic system, which is more or less dormant, is fully activated and sympathetic system is greatly refined. The rhythmic movements activate the medulla oblongata, drive away lethargy of mind, discord and ailments in the body, and cleanse the lower psychic nature in the body/brain system. It becomes a dependable shield against fear and doubt, the worst enemies of mankind, totally cleansing the *manipura chakra* or solar plexus area.

Once again, it must be understood that, unlike all *pranayamas* and breathing exercises, both normal and accelerated 3SRB have inhalation longer than exhalation. 3SRB is a very special *pranayama* – normal 3SRB is correct and rhythmic breathing that should replace our present wrong breathing for all twenty-four hours and remain on guard for the individual, preventing false or harmful modifications and oscillations.

This short, preliminary introduction will help us appreciate III (39-40). We have just completed the first circuit of the pathway or meridian. We have noted *prana* direction to *chakras* above *vishuddhi*. This refines *udana vayu* to *prana* state. The disciple who has passed this stage will not drown in water, the thorny path will cease to come

his way in life, he is free from *karma* (the mire) – a normal person, so to say, lives in mire and the thorny path, though in the objective world he may be well placed in life – and conscious out-of-body-experiences are possible. *Samana vayu*, which links *vishuddhi* to *manipura*, when refined, transforms the symbolic flame into a roaring fire, i.e. from mere contact with *Ishvara* to identify and being as one with *Ishvara*. *Apana* and *vyana* are also refined and will result in perfect physical, mental, emotional and psychic health.

A sensitive endless film that works in place of the registration area with the I-E-S-M centres, registers and translates all higher experiences and makes the registration area aware of the same later. This we have mentioned earlier as a dream state.

III (41-42-43). We have already mentioned four grades of sound, *para-nada*, *pashyanti-nada*, *madhyama-nada* and *vaikhary-nada*. These exercises and techniques make it possible to bring into use *madhyama* and *pashyanti* grades of sound as and when required. When all these internal changes take place, *akasha or space or actually an inner ear is developed to enable registration of the vibrations of madhyama and pashyanti grades of sound whereby we can understand the Bhuvah and Svaha universes*; otherwise we shall remain deaf to these universes.

When certain practices are fulfilled, the body/brain system will comprise matter of all grades, those which science knows and does not know at present, i.e. matter of molecular and mental bodies. One is thereby consciously able to make use of these bodies to experience both our physical universe and the other two universes, i.e. to be anywhere instantly at will, overcoming gravity, electromagnetic fields and other greater and lesser forces in the three universes. That state is now reached when one who can bring about conscious death and conscious birth and thus incarnate in any of the three universes. Such a person is fully illuminated and free of all the three bodies, *nirmanakaya*, *sambhogakaya* and *dharmakaya* and, so, is really discarnate.

III (44-45-47-48). The five elements are earth, fire, water, air and *akasha* (space). The basic quality of earth is smell, of fire is heat, of water is liquidity or flow, of air is movement and *akasha* as space, is all-pervading nature. Each of these five elements has to be examined for five distinct states: (i) the gross form, (ii) the quality, (iii) its composition, (iv) its extent and (v) its purpose. *The human being as*

***an object incorporates all the five elements: it has the properties of earth, of fire, of air and the soul, Ishvara, is all-pervading.*** One pointed meditation - 'perception without judicial reasoning', the ability to know without learning and without reasoning and yet to arrive at a more correct solution-gives the disciple answers to all these five states.

How is the disciple able to know by use of perception? He or she is able to enter into and see the structure of an object or human being—by breathing and thinking in a synchronized manner, and all this is done instantly. Therefore, he develops the ability to be as small as an atom, to flow as freely as water, or to be free anywhere like air, and *Ishvara* is all-pervading. Such a disciple is free from all bodily hindrances, from within and without, and shows bodily perfection.

We know that sense organs are not the senses themselves just as a wire is not the electricity it carries. Like electricity flowing in the wire, the flow of the senses (impulses) is created by a specific group of incoming impulses, which excite a particular sense organ when they reach it. Here the Sage is talking about the senses and mastery over this flow of incoming impulses.

If we refer to the diagrams, we note that the incoming impulses make persons on diagrams I and II act impulsively without control. In stage II, efforts are made to control this, but fail, while in stage I no efforts are even made. In diagram IIIa, control over the incoming impulses comes slowly. In IIIb, the incoming impulses are made to pass via fresh side-channels, not over the memory pools or even over the top of the brain as happened earlier—in this way the power of the incoming impulses and of memory is broken, for unless these two unite, no thought is formed.

Finally, in diagram IIIc, the inner synchronization and direction of *prana* gains total control of the senses. The Sage is talking about such a disciple and as noted in III (45), total perception allows the disciple to know the particular quality of the incoming impulses, the sense of personality and the purpose, not only of oneself but of any other life form too. The states referred to in III (45-47) are difficult to describe—they are to be experienced. If at all something can be said, it is that the *yogi* is omnipresent, instantaneously, like *Chittie*—being anywhere in the universe, with mastery over all the elements and with perception, i.e., seeing and knowing faultlessly without the aid of sense organs!

III (50-51). Isolated unity is, or should be, the ultimate state of a disciple. In spite of enormous powers and abilities, a 'passionless attitude' leaves the disciple unmoved to make use of the powers gained and thus be free from the bondage of these powers, the use of which carry 'seeds of bondage'. He thus attains to the most enviable state, that of '*isolated unity*'. This is the height of perfection. The disciple lives the ordinary, earthly, objective life as a normal householder, showing no signs of being other than very ordinary; he or she is alone to himself or herself, yet no one would know or even suspect such possibilities in that ordinary-looking person.

From the viewpoint of our present state, life in *Bhuvah* or *Svaha* may appear as life in heaven, but a true disciple does not want the bondage of any heavenly type of existence either—as the Sage urges, 'entire rejection of all allurements, even the celestial'. Brain in *Bhuh*, *manas* in *Bhuvah* and *buddhi* in *Svaha* are needed along with *chitta* for existence in any of the three universes. So some stray group of incoming impulses combining with indestructible past memory could conceivably still germinate at any given point in time, or as the Sage warns, 'the recurrence of evil contact remain possible'.

III (52-53). Time is power, it has power over mountains and oceans, over kings and empires. It is ceaseless in its march and has seen and caused everything to happen. It is measured by the inner computer clock that is set in every human brain besides many others set in the body/brain system also. Each mind-modification is a fraction of a pulse beat and keeps winding and moving the inner clock. We are never free from modifications except in deep sleep. In deep sleep, since the clock is not moved at normal speed, we are not conscious of time, and we sometimes express this by saying that a few hours appeared to pass like a few moments. So as long as this inner clock is kept ticking by our modifications, we are conscious of time; since time and space go together, we become conscious of space and distances too.

In stages IIIb and IIIc, modifications do not take place since memory and incoming impulses do not meet to form them. So the inner clock is not moved and a totally different dimension of time and space is experienced. This too has to be experienced, it cannot be described. The disciple now practises the understanding of how each moment occurs—each moment as the 'Eternal Now'. The disciple has already developed the discriminative faculty, total perception. This is

a very advanced practice, in which normal sense organs or senses are not involved.

What the disciple can do at this stage is described by the Sage. The disciple knows through total perception the state and imbalance of the qualities of each species, whether human beings or lower life (including vegetation), at what point is such life on the ladder of evolution, how much help can be given, etc.

**Book IV (5-6-15).** We have to maintain a strict difference between our understanding of Consciousness and awareness. Awareness is of the body/brain system, Consciousness is Divine Fragment – *Ishvara*. All terms like semi-consciousness, unconsciousness, super-consciousness in the current literature are at most appropriate descriptions of shades and levels of awareness only—if intended as anything more, they are false and meaningless terms derived out of ignorance. Consciousness never changes; awareness, like the moon, can fluctuate between new moon and full moon.

Each Divine Fragment—*Ishvara*—is the same Cosmic Consciousness. Divine Fragments are of four types: humans, planets, suns or stars and galaxies. Only the external coverings are so very different and are often changed. All free Divine Fragments can merge into and re-emerge from Divine Wholeness, which is One only and so can become Many, but this is not multiplicity. All Divine Fragments and Divine Wholeness is One inseparable One, all the Many and the One being intangible. Each Divine Fragment is responsible for the outer covering; so we see the tangible many, but all such tangible many have actually one Consciousness—the source is Divine Wholeness, *Tapah*. The Sage has said a very great truth in one line!

***The intangible is always the cause of the tangible.*** All thought images are responsible for producing external forms with all their contents and thereby for creating *karma*. Once the tangible conscious brain is formed, it works non-stop and is responsible for all created karma. But when the conscious brain and individual mind work under the guidance of *Ishvara* no *karma* is created. Whatever had been created earlier was either latent or potential, i.e., capable of producing results. Now all such *karma* is set aside—normal 3SRB for all twenty-four hours is the best protection from all possible harm from the workings of *karma*, whether physical, mental, emotional or psychic.



Consciousness is Self (*Ishvara*), form is the result of *Purusha* acting on *prakriti*. One consciousness as *Ishvara* is the cause of innumerable forms through eternity as man of matter, just as one Consciousness, as Divine Wholeness, is the cause of innumerable Divine Fragments; but with the difference that Divine Fragments due to their ability to merge and reemerge do not create multiplicity. Though each external form may seem very much the same, the relationship consciously established with the Consciousness—*Ishvara* within—ranges between zero and infinity, i.e., the level of awareness of the external man of matter can be totally different. *Prakriti* reflects just this inner form, the quality of the relationship existing with *Ishvara* within, the play of *Radhe-Krishna*.

Refer to IV(5) earlier. In true *yoga abhyasa* one is taught to differentiate between brain and mind involved with brain processes. Mind not involved with brain processes is *chitta* as part of *Chittie*, acting as a ‘catalyst’ only, and is different from mind-stuff, which is mind involved with brain processes. *Ishvara* is simply ‘witness’ in the early stages and later is the ‘Lord of the mind’, as also of *chitta* as Infinite Mind. Relationships can be established between all these important factors.

When all these facts are separately experienced and realized first hand, the disciple can remain totally isolated, even when in a crowd, in his own plane of total awareness yet at the same time can live and mix with the crowd as an ordinary person. Isolated unity is the highest achievement and reward of a disciple, a condition which makes the stages *dharana*, *dhyana* and *samadhi* appear far too elementary!

IV (29-30-31-32-33-34). At each stage the Sage incessantly cautions us. Earlier he warned us when the matter of *siddhis* came up. Then came the question of enjoyments in highest heaven, in *dharmakaya*, and he warned us; now finally comes the height of isolated unity and again he warns us. At this stage, he asks us to develop ***non-attachment even towards illumination*** lest we may play with our new found toy! A person is now about to step into *Mahakala*, the *Maha* region of all *akashic* records of all individuals, races, societies and empires of all time in all the three universes, which can be examined and studied. One then ‘becomes a Buddha’! Even here the Sage asks us not to tarry! He insists we break through the Bubble, i.e., pass on beyond *Mahakala* to reach our celestial Home of the

Divine Fragments – *Tapah* and *Jana*. But before a person can do this he must perform two important acts and the *sutras* that follow indicate what is to be done. The person has become a Buddha, having destroyed all *karma* made memory helpless and freed from all hindrances and obstacles. He knows everything worth knowing!

At this stage, having done everything, nothing further seemingly remains to be done. The imbalance of qualities has been restored to perfect balance so there is no cause for existence. As in III(52), the Sage says that time, which is the result of each modification of the mind creating its awareness, has also been left behind and the individual is in the constant ‘now’.

What then is/are the final important act(s) left undone even after becoming a Buddha? One is required to create *para-nada* consciously, and with its help completely disintegrate the three permanent seed atoms as well as destroy the causal body holding these three seed atoms so that no roots whatsoever are left of one’s existence in the three universes.

We have noted earlier that Consciousness is One—Divine Wholeness. All Divine Fragments are one and can merge into and re-emerge from Divine Wholeness and from one another. But this requires the total dissolution of the vesture of *Ishvara* before merging is possible. The ‘spiritual Consciousness’ is One and the Divine Fragment free from all bodies and all thinking instruments, all qualities and all karma, can merge into Divine Wholeness and re-establish the original state as in *Janah* and *Tapah*, leaving behind and penetrating the Bubble that is called Existence or *Brahmanda*. With the help of *para-nada* this vesture is destroyed to regain the original status of free Divine Fragment, but only when the three seeds atoms are disintegrated. And when the vesture is destroyed, nothing further remains to be done – the return to our Source, the journey Home, is complete!

### C. PHASE VI EXPLAINED

In our body/brain system there are two blood circulations:

- (a) The larger circulation or the entire pathway—the heart pumps fresh oxygenated blood to all parts of the body and the dirty deoxygenated blood returns to the heart to be cleansed. This is accomplished through a network of

arteries, capillaries and veins.

- (b) The smaller cardiopulmonary circulation—the heart pumps this dirty blood to the lungs where it is cleansed and oxygenated and returns to the heart. The heart then pumps this clean blood back to all the parts of the body.

In similar fashion, there are two controlled pathways for *prana* circulation through, a set of *nadis* in the vital body. The smaller circulation is at (1 ↔ 2)—this plays the part that the cardiopulmonary circulation plays, cleansing and regenerating *prana* for proper circulation and is set to the rhythm of normal 3SRB. Thereafter, the larger pathway or circulation linking the *chakras* is practiced and established at normal 3SRB. Whether the entire circuit is established or not, intake of fresh *prana* at *muladhara* or *swadhisthana*, its rise through *ida* or *pingala*, and its elimination through the left or right nostril continue unabated.

In the beginning, of course, we cannot go over the entire pathway. We have to cleanse each force centre over a period of time, and also accumulate sufficient force at each force centre during that period. Each time we must return to (1 ↔ 2) to regenerate and cleanse the *prana* in order to begin afresh. (1 ↔ 2) play the very vital role of lungs for the *prana* circulation. Without this blood and *prana* cleansing, our physical and vital bodies would not survive for more than a few moments.

#### **D. PHASE VI: THE PROGRAM OF SUB – STAGES**

Now we shall begin the exercise in phase VI:

- (1) We start with ten minutes of normal 3SRB. This is done in the usual posture as in the previous phase, sitting cross-legged on the floor, hands at the back, palms touching the floor.
- (2) We go over to fast 3SRB for twenty minutes with all the movements properly synchronized, viz. at the count of 3, the shoulders are high, the breath is full, the elbows straight, the perineum and lower abdomen pulled in; the breath is forcefully thrown out during counts 5-6 while the perineum and lower abdomen are released abruptly at 5. All these movements should by now have become rhythmic and automatic.

Keep the flame, the symbol of *Ishvara* (Om) in the centre of the forehead all through the exercise. Also visualize the rotation (1↔2). You will be able to do this if you have diligently practiced the upgrading exercises. But do not practice the rotation at (1↔2) yet.

- (3) We now go over to intermediate 3SRB for ten minutes performing all that is stated in step 2 above.
- (4) Now lie down, legs and arms apart and relaxed, and continue with normal 3SRB for ten minutes. Continue observing both the flame at the forehead and the rotation at (1↔2)—do not practice the rotation yet, just observe.
- (5) Do not get up. Pull the knees up to the chest, hold them with both hands, raise the head and press the chin to the hollow of the neck. Do fast abdomen breathing as in the second refining exercise for three minutes.

Release the knees, rest the head on the floor and relax. Shake the head gently from side to side and knock it gently on the floor a few times. Continue with normal 3SRB. Open the eyes and get up slowly. The exercise in phase VI is now over. There is no repetition of this phase, it is to be performed on alternate days with the full set of refining exercises on the intervening days in the following order: 1-2-3-4-5-6-3-2-1. Unless phase V and the program of stages is satisfactorily completed, do not practice phase VI.

Note that all the sub-stages detailed below are to be carried out in the same manner as the stages in phase V – the particular sub-stage is introduced after step 3 and followed by steps 4 and 5 to complete phase VI. Sub-stage I has already been carried out as stage 3 in the regeneration, rotation and correction of *prana* in phase V, so it need not be repeated here. It is presented here again only for coherence and completeness.

The proper program for sub-stages, with the details for each sub-stage is as follows:

**Sub-Stage 1 :** (1↔2).

Rotate *prana* anticlockwise in (1) for 12 normal breaths (one minute) or 12 rounds.

- go over to (2) and rotate clockwise in (2) for 12 normal breaths (one minute) or 12 rounds, and
- return to (1).

Repeat this complete cycle for 30 minutes in the first month. In the 2nd and 3rd months there is no waiting either at (1) or at (2), i.e. take only one round instead of twelve rounds. Beginning at (1), take one round anticlockwise (requiring 1 normal breath), then go over to (2) and take one round clockwise (requiring 1 normal breath) at (2), and come back to (1). Continue this for 30 minutes in the 2nd month. When this can be done comfortably, increase the speed so that the full circuit is traversed several times in one normal breath. That is, begin with one round anticlockwise in (1), go over to (2), rotate one round clockwise in (2) and return to (1), all in one breath. Begin with one round of the circuit in one breath and, in the 3rd month, increase in gradual steps to three, five and ten rounds of the circuit in each breath. Visualize the push of *prana* with each breath. At the end of the third month, proceed to ...

### ***Sub-Stage 2:***

Begin by doing the 1st sub-stage for 12 normal breaths (one minute), then

- in 1 normal breath reach *manipura*, and rotate anticlockwise in *manipura* for 36 normal breaths (three minutes), and
- come down to (1 ↔ 2) in 1 normal breath.

This completes one cycle requiring a little more than 4 minutes totally. Practice 3 cycles in the 1st month, 5 cycles in the 2nd month and 7 cycles in the 3rd month. At the end of the 3rd month, proceed to ...

### ***Sub-Stage 3:***

Begin by doing the 1st sub-stage for 12 normal breaths (one minute), then

- take 1 normal breath to reach *manipura*, and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only.
- take 1 breath to reach *anahata*, and rotate clockwise in *anahata* for 36 normal breaths (three minutes), and

- now come down to *manipura* in 1 breath, and rotate anticlockwise in *manipura* for 12 normal breaths (one minute), and
  - come down to (1 ⇔ 2) in 1 normal breath.
- This completes one cycle requiring about 6.5 minutes. Practice 3 cycles in the first month, 5 cycles in the 2nd month and 7 cycles in the 3rd month. At the end of the 3rd month, proceed to ...

***Sub-Stage 4:***

Begin by doing the 1st sub-stage for 12 normal breaths (one minute), then

- take 1 normal breath to reach *manipura* and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only.
- take 1 normal breath to reach *anahata* and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,
- take 1 normal breath to reach *vishuddhi* and rotate clockwise in *vishuddhi* for 36 normal breaths (three minutes), and
- now start coming down to *anahata* in 1 normal breath and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,
- come down to *manipura* in 1 normal breath and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only, and
- come down to (1 ⇔ 2) in 1 normal breath.

This completes one cycle requiring 8.5 minutes. Practice 3 cycles in the 1st month, 5 cycles in the 2nd month and 7 cycles the 3rd month. At the end of 3rd month, proceed to ...

***Sub-Stage 5:***

Begin by doing the 1st sub-stage for 12 normal breaths (one minute), then

- take 1 normal breath to reach *manipura* and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only,
- take 1 normal breath to reach *anahata* and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,

- take 1 normal breath to reach *vishuddhi* and rotate clockwise in *vishuddhi* for 12 normal breaths (one minute),
- take 1 normal breath to reach *taluka* and rotate anticlockwise in *taluka* for 36 normal breaths (three minute), and
- now start coming down to *vishuddhi* in 1 normal breath and rotate clockwise in *vishuddhi* for 12 normal breaths (one minute) only,
- come down to *anahata* in 1 normal breath and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,
- come down to *manipura* in 1 normal breath and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only, and
- come down to (1 ↔ 2) in 1 normal breath.

This completes one cycle requiring about 10.5 minutes. Practice one cycle in the 1st month, two cycles in the 2nd month, and three cycles in the 3rd month. At the end of the 3rd month, proceed to ...

#### **Sub-Stage 6:**

Begin by doing the 1st sub-stage for 12 normal breaths (one minute), then

- take 1 normal breath to reach *manipura* and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only,
- take 1 normal breath to reach *anahata* and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,
- take 1 normal breath to reach *vishuddhi* and rotate clockwise in *vishuddhi* for 12 normal breaths (one minute),
- take 1 normal breath to reach *taluka* and rotate anticlockwise in *taluka* for 12 normal breaths (one minute), and
- take 1 normal breath to reach *sahasrara* and rotate anticlockwise in *sahasrara* for 36 normal breaths (three minute), and
- start coming down to *taluka* in 1 normal breath and rotate anticlockwise in *taluka* for 12 normal breaths (one minute) only,
- come down to *vishuddhi* in 1 normal breath and rotate clockwise in *vishuddhi* for 12 normal breaths (one minute) only,

- come down to *anahata* in 1 normal breath and rotate clockwise in *anahata* for 12 normal breaths (one minute) only,
- come down to *manipura* in 1 normal breath and rotate anticlockwise in *manipura* for 12 normal breaths (one minute) only, and
- come down to (1 ⇔ 2) in 1 normal breath.

This completes one cycle requiring about 13 minutes. Practice one cycle in the 1st month, two cycles in the 2nd month and three cycles in the 3rd month.

These six sub-stages have completed cleansing, regenerating and putting in proper rhythm all the power centres right up to *sahasrara*. We have ascended and descended via the same route touching all the negative power centres. Only after this cleansing and regenerating work is over can we rotate *prana* in the entire pathway or meridian- whilst coming down, we shall now touch all the positive power centres as will be shown next.

#### **E. THE COMPLETE PATHWAY**

When the practice of each of the sub-stages, especially the sixth, has been perfected over three months, with each sitting including all the steps of phase VI, one is then ready for circulation of *prana* in the entire pathway or meridian.

For this practice, always begin with phase VI proper. After the 3rd step carry out the 6th sub-stage up to *sahasrara* only. The downward journey can now begin from *sahasrara* via *bindu*, *ajna*, *vishuddhi*, *anahata* and *kundali* to (1 ⇔ 2). *Bindu* is located slightly in front of and to the left of *sahasrara* (the thalamus), which is about three centimetres below the crown of the head; *ajna* is at the centre of the forehead just above the meeting-point of the eyebrows; and *kundali* is to the left of *manipura*, though much smaller in size than *manipura*. On the downward path, the two rotations at *vishuddhi* and *anahata* are now practised as one clockwise rotation. Rotation of *prana* in each of the intermediate positive force centres is for three minutes or 36 normal breaths in clockwise direction as we descend. In the 2nd and 3rd months and thereafter, rotate for one minute or 12 normal breaths only in all the positive force centres.



So we begin:

- rotate anticlockwise in *sahasrara* for 12 normal breaths (one minute), and
- proceed to *bindu* in 1 normal breath and rotate clockwise in *bindu* for 36 breaths (three minutes),
- proceed to *ajna* in 1 normal breath and rotate clockwise in *ajna* for 36 breaths (three minutes),
- proceed to *vishuddhi* (via *bindu*, *sahasrara* and *taluka*) in 1 normal breath and rotate clockwise (a single rotation only) in *vishuddhi* for 12 normal breaths (one minutes),
- proceed to *anahata* in 1 normal breath and rotate clockwise (a single rotation only) in *anahata* for 12 normal breaths (one minute),
- proceed to *kundali* in 1 normal breath and rotate clockwise in *kundali* for 36 normal breaths (three minutes), and
- come down to (1 ↔ 2) in 1 normal breath.

This completes one cycle of the pathway. No repetition is necessary; it may be performed not more than *twice a week*. After one full cycle is over, complete the session with steps 4 and 5 of phase VI.

After three months of practice, the time for completion of one circuit should be brought down to 12 normal breaths or one minute: one breath to cover (1 ↔ 2), one breath each to reach and complete each of the centres in order on the upward and downward journeys ending at (1 ↔ 2) again. The entire circuit is to be practised in this manner for an additional three months. This much is to be done consciously.

Thereafter, much will depend on the individual's determination to increase further the speed of traversing the circuit. But only the divine grace of *Ishvara* will make it happen! *Sutra* II (52) says, "Through this, that which veils the Light is gradually removed," must be experienced and is most essential from stage 4 onward. Nothing should be practised unless inner vision and luminosity has set in, otherwise the disciple has not been accepted—this is the very point of rejection by *Ishvara*. The reasons for this must be searched for and honest practices must continue in all sincerity.

Remember from phase IV onward to keep the flame in the mind's eye constantly. This flame is the symbol of the Divine Fragment within, in whose presence you are practising. Ask for guidance and

help and practice the phases, the stages and sub-stages and the entire pathway with full veneration.

#### F. THE EFFECTS OF PRANA ROTATION

The following are the effects of conscious *prana* rotation when going up, stage-by-stage, through the negative and positive force centres, beginning from (1↔2) and proceeding through *manipura*, *anahata*, *vishuddhi*, *taluka* and up to *sahasrara*. The elaboration of effects here will allow the individual to know and confirm for oneself that each stage has been practised properly. Please do not read these effects beforehand—one may check with them only after practising properly at each stage for three months or more as required. If the effects do not tally with experience, keep practising sincerely at that centre only.

When *prana* rotates automatically anticlockwise at (1) *muladhara* nothing is experienced. When *prana* rotates automatically clockwise at (2) *swadhisthana*, nothing is experienced. Further, with wrong automatic circulation of *prana* from (1) to (2) and back to (1) (1↔2), nothing is experienced. This, of course, is before the *sadhana* begins.

But when *prana* rotates, with the synchronization of breath in the rhythm of normal 3SRB at 12 cycles, anticlockwise in (1) and clockwise in (2) and the circulation between (1↔2) is like the figure of 8 standing diagonally—this rotation is correct. One must properly visualize the push of *prana* with each breath. Over a period of more than three months of this practice, one experiences peculiar sensations, often unpleasant.

Right at the anal opening one will feel a painful thrust upward—it may be for a moment or may last for three to five seconds. This is experienced at (1) not during practice but when one is busy with normal life. There are mild to intense cramps from toe to calf and from the thighs to the lower spine. Continue with the exercise. In men, the sex organ will often remain in an erect position and discharge at night during sleep. Do not feel guilty or remorseful if that happens at (2). In women, those who have passed their menopause, or are in menopause period, may encounter the symptoms of menstrual period returning. Younger women will get more pain and increased flow during their periods at (2). All this will settle

down—continue with the exercise. After such unpleasant experiences, one experiences a mild electrical shock wave passing between (1 ↔ 2) as if an electrical wire has been connected. There will be a sensation as if a fly or an ant is creeping along and one will try to clear oneself using one's hands over these areas. Though these sensations are on the surface of the skin, they are actually tremors in the region of (1 ↔ 2).

When *prana* rotation takes place at *manipura* in the 4th stage, one feels a constant mild pain in solar plexus region, vomiting at times for no apparent reason, and intense brooding and/or dreams of a frustrating or fearful type. These too will all pass away.

When *prana* rotation proceeds to *anahata* in the 5th stage, one will experience angina-like pains while the pulse and/or blood pressure may also increase temporarily. Here too, brooding and/or intense fearful dreams will be experienced. All this is due to cleansing of each negative force centre and will pass away.

When *prana* rotation proceeds to *vishuddhi* in the 6th stage, one may at first experience more need for food and drink, more heat in the body, and loss of voice in some cases. All this will pass away as accumulated negative vibrations (*granthis*) are cleared away. Cleansing is ever a painful affair, especially inward cleansing.

When *prana* rotation proceeds to *taluka*, one may at first feel the need for more sleep and one finds oneself falling asleep easily, even during the day. One avoids reading even if one is fond of reading. In some cases, acute headaches will be experienced. One will experience pinpricks all over the body. As at (1 ↔ 2) one will experience movements on the skin of the face as if a fly/or an ant is creeping along. All this will also pass away.

When *prana* rotation proceeds to *sahasrara* in the 7th stage, one feels very miserable, frustrated and depressed. All the incidents and events that one would like to forget come up before the mind's eye. Due to inattention, one's work in the office and at home suffers and there are chances of accident on the road. Driving and walking on public roads should be done very carefully. But all this will also pass away.

Further, a few physiological effects can also be elaborated here. Upon reaching *manipura* from *swadhithana* during the linking substages before the circuit is complete, a peculiar sound is heard

loudly and clearly above the ears on both sides of the mid-brain. It is best described as that of an express train whizzing past at high speed. It is sometimes mistakenly called the hissing of the awakening *kundalini shakti*; this cannot be so since *kundalini* makes no sound or noise. This sound is heard till all the negative centres on the upward pathway are linked and before the first circuit is completed so that higher practices can begin. Before the first circuit is completed, when practising at each *chakra* during *pratyahara* stage, sounds of that particular *chakra* with kaleidoscopic colour imprints are experienced on the retina even with the eyes closed. Once the speed of revolution within the completed circuit reaches one per minute, these experiences of sound-colour-images progressively diminish. Now a fresh physical sound is heard clearly over the noises of the outside world, registered at the top of, and midway between memory pools shallow and deep of the brain. It is like the gurgling of a large body of water falling over a small height and fades away as the speed of revolutions in the circuit is increased from one to sixty per minute.

After practising the closed circuit at one revolution per minute, increase in speed comes only through the grace of *Ishvara* for accepted disciples and can stop at any point depending on the worthiness of the disciple. This is the education in higher grades of sound under the protection of *Ishvara*, from higher *vaikhary* to *madhyama* to *pashyanti* to, finally *para-nada*. One is no longer aware of the physical body and surroundings, one is made to stop by an inner feeling. With better progress, one intuitively gets the idea of the speed of rotation.

As the speed of revolution in the closed circuit is increased, on nearing 600 revolutions per minute, depending on the actual speed sounds like that of one's heartbeats or of a swiftly rushing stream heard from a short distance, or like the humming of bees can be made out on concentrating. On nearing 1800 revolutions per minute, the surface of the physical body feels as if it is receiving electrical tremors and the flesh keeps vibrating. When one is awake and working, these tremors can be heard and felt at the navel, but when awake and resting they seem to spread from the navel towards the heart. At this stage, *manipura* is entirely deadened, the animal nature in man can no longer be traced—all such memory patterns have been erased from memory pools shallow and deep. True inner detachment now takes

place. All this, again, is understood more by intuition than through the sense organs.

On nearing 3600 revolutions per minute, one gets an unbearable piercing feeling from *bindu* to *muladhara* as if a vertical shaft only fractionally wide has been drilled-a deep, soundless, inaudible but intuitively experienced sound. As it slowly fades away, there is no feeling in or of the body and a total silence, a feelinglessness of sorts, prevails. Then, as the speed of revolution drops back to zero, all that was earlier experienced comes back as one regains the normal phenomenal experienced of Earth life. All this is but inadequate language to describe and convey---it is all felt and heard by intuition rather than through, the sense organs, which are no longer involved. Only after repeated experiences can these subtle, super-fast experiences be properly recorded.

#### G. SUMMARY

The practices shown in this rearranged Book are very advanced and must be performed only under the guidance of one's *Ishvara*. If the disciple, having called upon his or her *Ishvara* has not succeeded in having *darshan* of *Ishvara*, who takes an external objective form, he is advised not to proceed further. This form that *Ishvara* takes is not as per any 'idea' of *Ishvara*, the appearance is not a hallucination. The basic strength and understanding of the disciple lies in the ability to achieve spiritual reading, true perception and absolute adoration of *Ishvara*. If this is not fulfilled, the disciple has not yet been accepted by the inner *Ishvara*. It calls for a greater personal search as to where the disciple has gone wrong. Normally as a disciple develops, though he may show no such attitude, he or she may feel superior or honest spiritual reading may be coloured by reading into the private aspects of other persons or devotion to *Ishvara* may not be total. Search is necessary, honest search, for without full acceptance by the inner *Ishvara*, further progress is not possible.

If accepted, the disciple's state is perfectly described in III (48)---like Infinite Mind, the disciple can be anywhere in the Universe without actual movement, with perception independent of all sense organs. But, at every stage, the Sage urges '*a passionless attitude towards this attainment and towards all soul powers*' – because these too are a subtle form of bondage and total and absolute freedom is in the

state of 'isolated unity' only. There is yet a further warning from the Sage – since one lives the life of an ordinary householder, one may infrequently have to come down to stage IIIa when the block at *taluka* is open, so incoming impulses and memory have freedom to create an unsuspected false thought frame. If this is guarded against and the life of a householder is lived, great progress is possible.

Consciousness is One – *Tapah*, Divine Wholeness. Divine Fragments are by the uncountable billions – but they do not form states of multiplicity, for they can merge into and re-emerge from Divine Wholeness. But, when these Divine Fragments take on outer bodies in Existence, the idea of multiplicity prevails and these outer forms are subject to *karma*.

Not content with various warnings, the Sage once again warns when one has achieved the supreme state of 'isolated unity'. He advocates '*non-attachment to illumination and isolated unity*'. Then the unimaginable happens – one is held dearly (as a mother holds her infant child) by Divine Wholeness – *Tapah, Gayatri Ma!* All sheaths have been purified and are to be dissolved; conscious death is to be brought about. With that, nothing further remains to be done. All modifications and all oscillations are superseded. Qualities are perfectly balanced. A time comes when the inner digital clock works no more. It is then time to penetrate *Mahakala* to leave behind the Bubble that is Existence and reach one's spiritual Home.

For further study, the reader is given here a thought from *Light on the Path*:

*“Desire only that which is within you.  
Desire only that which is beyond you.  
Desire only that which is unattainable.”*

*“For within you is the light of the world-the only light that can be shed upon the path.*

*Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth, for that united spirit of life, which is your only true self.*

*Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty of those other Divine Fragments which are struggling side by side with you, and form the race which you belong.” ∞*

## The Steps to Separation of Bodies

*“A being no larger than the thumb of man  
Into a hidden region of the heart.  
To face the pang and to forget the bliss,  
To share the suffering and endure earth’s wounds.”*

*-Savitri*

I (27-28) and IV (22): *Ishvara*, the spiritual man within, has a name- it is *Om*. When pronouncing *Om*, take a deep breath, make the mouth round and open and let the sound come out deeply as in *Om m m m*—the *m* of *Om* must shake the centre. During each exhalation, rotate *prana* in each centre several times, clockwise or anticlockwise as required, at the speed of 2 rotations per pulse beat (one second) or 120 rotations per minute. Through practice, experience the deep shaking and vibration for 20-30-40 seconds. Feel the grinding-mill sound of the *chakra* as a great push, so to say, is given to it. Sit naturally on the floor in the posture of the phase exercises; perform the hand and torso movements of the phase exercises smoothly with normal 3SRB. Again, there are no exaggerated movements of the head, torso, hands, lower abdomen and perineum.

**Step I:** Pronounce *Om* and experience the vibrations at *vishuddhi*, both halves rotating clockwise. Prolong the pronouncing up to 40 seconds. Practise this first step for fifteen minutes daily for at least one month.

**Step II:** Now practise the first step for five minutes and then proceed to *anahata* both *chakras* rotating clockwise side-by-side. Experience the vibrations in the chest. Prolong the pronouncing up to 40 seconds. Practise this second step for fifteen minutes daily and continue for at least one month.

**Step III:** Now practise the first step for five minutes and then proceed to *manipura*; rotation anticlockwise. Sparks will fly as some negative aspects may still be residing here-experience the vibrations

in the solar plexus region. Prolong the pronouncing up to 40 seconds. Practise this third step for fifteen minutes daily and continue for at least one month.

**Step IV:** Now practise the first step for five minutes and then proceed to (1↔2) *muladhara – swadhisthana*, the rotation-cum-circulation forming the figure '8' slightly elongated and standing diagonally as before, *Manipura* may also vibrate as some residue may be left over there, but take no notice of it and concentrate on (1↔2), the perineum. Prolong the pronouncing up to 40 seconds. Practise this fourth step for fifteen minutes daily and continue for at least one month.

We have taken care of the centres below *vishuddhi*. Now we turn to the force centres above *vishuddhi*.

**Step V:** Now practise the first step for five minutes and then proceed to *taluka* rotation anticlockwise. Experience the shaking awareness in that region when done properly—be careful, yet do it vigorously. Prolong the pronouncing upto 40 seconds. Practise this fifth step for fifteen minutes daily and continue for at least one month.

**Step VI:** Now practise the first step for five minutes and then proceed to *sahasrara*, rotation anticlockwise, over the top of the brain area. Vibrate *sahasrara* forcefully – experience the shaking awareness in that region. Prolong the pronouncing up to 40 seconds. Practise this sixth step for fifteen minutes daily and continue for at least one month.

In brief then, always begin each step at *vishuddhi* for five minutes and then go over to any of the negative or positive centres. At every step, each exhalation must reach 40 seconds, each exercise must be practised for fifteen minutes daily and each step must be practised for a month at least. Do not be anxious or in a hurry – these steps are the foundation-stones for an eternity of progress. After six months or more of cumulative practice for all the six steps, following the maxim 'above all else, to thine own self be true', which is never more apt than here, proceed to the practice of steps VII and VIII. For these last steps, sit naturally on the floor with legs crossed and back straight; the movements of the phase exercises can now be dispensed with.

**Step VII:** Now pronounce *Om m m m* and simultaneously vibrate all four force centres – *vishuddhi*, *anahata*, *manipura* and (1↔2) *muladhara – swadhisthana* together. It takes good practice to shake



all four together, but with patience and effort, it will come. Prolong the pronouncing to 40 seconds. Once the stage is reached when all centres are vibrating together, thereafter practise for fifteen minutes daily for a month.

**Step VIII:** Now pronounce *Om m m m* and simultaneously vibrate *vishuddhi*, *taluka* and *sahasrara*. It takes good practice to shake all three together, but with patience and effort, it will come. Prolong the pronouncing to 40 seconds. Once the stage is reached when all centres are vibrating together, thereafter practise for fifteen minutes daily for a month.

When practising from *vishuddhi* to (1↔2), the body will shake from the neck to the perineum, *manipura* the most. When practising from *vishuddhi* to *sahasrara*, there may be some knocking in the head or a slight pain and headache in the first few days. If you have practised all the above eight steps and are confident that each breath is 40 seconds long, comfortably and properly executed, especially steps VII and VIII, then you are ready for the main exercise – the last and proper step IX.

**Step IX:** Up to this stage you could practise sitting on the floor and during waking hours. This ninth step is to be done only in bed at night as you are about to sleep. Before you begin the ninth step, provide yourself with a bar magnet. Place it under your pillow, poles pointing towards north and south. We must take proper care to insulate the physical or secondary body once the primary separates from it. Before you begin the exercise proper, practise normal 3SRB for five minutes, then repeat *Gayatri mantra* with normal 3SRB for five minutes, spacing one *Gayatri mantra* in two normal breaths:

*“Om Bhuh-Bhuvah-Svahah tat savitur varenyam,  
bhargo devasya dhimahi, dhiyo yo nah prachodayat. Om”*

All this should take fifteen minutes altogether while sleeping in bed. Mark time as you begin this ninth step. It starts when you place your head on the pillow and start normal 3SRB. As you begin, mentally repeat that the purpose of doing this exercise is to know the truth (*Satyam*), that may the inner spiritual man, *Ishvara* the *Gurudeva*, guide and protect and that in a maximum of thirty minutes I should be back in the secondary/physical body and totally jointed with it again. You have in all fifteen minutes for this.

For the proper practice, take a deep breath, pronounce *Om m m m*

for up to 40 seconds with each breath and simultaneously vibrate all the four negative force centres---*muladhara, manipura, taluka* and *sahasrara*. Continue this for fifteen minutes. It takes good practice to shake all four centres together, but with patience and effort, it will come. Once the stage is reached when all the centres are vibrating together thereafter practise for one month. If your earlier practises have been proper, especially the seventh and eighth steps, your primary body will separate from the secondary or physical. It may take a few days or it may happen on the very first day. While the physical will be stiff and immovable, the primary will be able to see the secondary—it will be in a standing position at the feet of the physical. At the end of thirty minutes, the primary will slowly come back to the horizontal position and joint itself firmly to the secondary. At this time take a deep breath, pronounce *Om m m m* for up to 40 seconds and feel the vibrating effect now at all the positive force centres, viz., *vishuddhi, anahata, kundali, swadhisthana, bindu and ajna*. Continue this for about five minutes and fall asleep with 3SRB music and normal 3SRB.

Do not be anxious, afraid or emotional; take this as a practice only, otherwise the separated primary body will drop back into the physical and refuse to separate. Show no greed of prolonging this exercise (it is better to set a timer for thirty minutes). Do not get frightened or overjoyed if you experience separation of bodies, nor sad or depressed if it does not happen for some time. For a month repeat quietly—do not get fancy ideas or rationalize and do not be adventurous, nor talk about this to another person. If you break any of these instructions, you alone will be responsible for whatever else that you may experience or can happen to you. Please note this carefully. In fact, each one of you must give me an undertaking that you will not deviate from these instructions. Do not follow any book because no trained and experienced person has written on this subject.

This one-month of repeated practice, experience and success with the exercise means that the first day of kindergarten has been experienced. It kindles the hope that the individual who has come thus far sincerely and honestly, without yearning for psychic powers, will one day experience conscious death through normal 3SRB. From the next month education in *conscious sleep* begins. After one month of successful practice, when the primary comes back to the horizontal

position, the physical will be able to see various force centres — what we have termed conscious sleep.

Repetition of this exercise further connects the anticlockwise whirl of negative centres. The wholly negative centres will remain negative, but the partial ones, *anahata* and *vishuddhi*, have been made wholly positive. Now the wholly positive force centres are *swadhithana*, *kundali*, *anahata*, *vishuddhi*, *ajna* and *bindu*; the wholly negative force centres are *muladhara*, *manipura*, *taluka* and *sahasrara*. The clockwise and anticlockwise whirling at the centres has a very important and definite function to perform. The function of negative centres is to hold tight the secondary to the primary; the function of the positive centres is to give buoyancy to the primary body—they come into play and separation of bodies is experienced when the tightly held centres open up and the primary body automatically floats away. The positive force centres are to be linked, for which the complete pathway exercises are very essential. Once the total pathway is connected and all the force centres are linked, then through the practice of this final exercise all the positive force centres, i.e., *swadhithana*, *kundali*, *anahata*, *vishuddhi* and *ajna*, send their combined force to *bindu* and the primary is able to function at any distance from *bindu*—the resulting total force there is enormous. For it is at *bindu* that the primary is connected to the secondary, not at *ajna* or at *taluka*.

It is better if one does not proceed beyond phase IV of the phase exercises, performed correctly and regularly, for thereafter a guide is most essential. Then come the regeneration, correction and rotation of *prana* (Book V, Part I) in phase VI, followed by phase VI and substages I-VI (Book V, Part II). And finally, the steps I-VI, VII and VII, and IV.

***The Full Program*** in review:

- (1) Phases I-IV in order.
- (2) Phase V and stages 1-7 in order.
- (3) Phase IV and substages I-VI in order.
- (4) Steps I-VI, steps VII-VIII and steps IX in order. ∞

## Epilogue

If you could be alone, totally alone—when you are not aware of your body, when you are not aware of your breath, when sights and sounds around you do not exist for you, though you may be in a busy metropolis, when your brain and your self-mind have lost their appetite to wander, when your ears cannot hear melodies, the music, the noises and your eyes have ceased to see the colours, the lights, when you are alone without your senses being able to make impact on you, when a single lone star in wide empty space is not as much alone, when black is not black enough before awful unfathomable blackness—*you are alone with the Alone, in true emptiness and nothingness, when there is nothing to be done and nothing remains undone*—you have learnt the true meaning of the *Yoga Sutra*.

My salutations to my transcendental Master, my salutations to Sage Patanjali.

*Om Satyam Param Dhimahi!*

*“Then men and supermen shall be as one  
And all the Earth become a single life.  
This Earth shall stir with impulses sublime,  
Humanity awake to deepest Self,  
Nature, the hidden godhead recognize.  
Thus shall the Earth open to Divinity  
And common nature feel the wide uplift.”*

*— Savitri*



## APPENDIX I

### **The Preliminary Exercises**

*“And must confront the riddle of man’s birth  
And life’s brief struggle in dumb Matter’s night.  
Whether to bear with Ignorance and Death  
Or hew the ways of Immortality.”*

**— Savitri**

## A. THREE - STEP RHYTHMIC BREATHING

*The three-step rhythmic breathing (3SRB) pattern is as follows:*

1. **Technique:** both chest and abdomen are raised and lowered together and equally. This means that the chest requires more filling because of the ribs, while the abdomen must not be blown up unnaturally.
2. **Volume:** the breath is full from neck to navel, i.e., the upper, middle and lower abdomen are filled to normal capacity. The quantum of air inhaled and exhaled is what is usually normal to us, neither too much nor too forceful, since normal 3SRB is not an exercise but a process of correct breathing.
3. **Rhythm:** one complete breath takes 5 seconds or 6 pulse-beats. The exact rhythm is to count 1-2-3 while inhaling and 5-6 while exhaling—4 is not counted. Note that inhalation, unlike in other breathing exercises or *pranayamas* but as in natural breathing, is longer than exhalation. This adds up to 12 cycles (or breaths) of normal 3SRB every minute. There is no pause between breath in and breath out.

Begin by practising 3SRB to taped music and get acclimatized to doing it in the conventional postures—lying down, sitting, standing and walking. *Increase the duration of practice by five minutes every fortnight until in six months time one hour of conscious 3SRB is reached.* At this stage, one can begin a regimen of going to sleep while practising 3SRB to soft taped music in an effort to transfer the establishment and continuity of 3SRB within the system from the conscious brain to the unconscious brain. This is the only way to establish 3SRB for at least 8 to 10 waking hours.

## B. THE REFINING EXERCISES

Initially, to remove emotional debris from the *granthis* within the organism and to tone up the nerves, improve circulation of blood, ease tension, etc., the following six simple breathing exercises are recommended to be done preferably twice a day. These exercises are designed to work towards clearing the residue of undigested experiences within the system.

1. Deep fast breathing with only the upper lobe of the chest. By 'fast' is meant at a rate of about 36 breaths a minute.
2. Deep fast breathing with only the abdomen and the lower lobe of the chest.
3. Deep fast total breathing using both the upper and lower lobes of the chest and the abdomen. This is performed in a sitting position, legs stretched out together in front, head lifted slightly, and fingers stretched towards and touching the toes or at least the shinbone.

Start with 20 repetitions of each exercise. Gradually increase by 5 or less repetitions every fortnight or longer (depending on how comfortable the performance feels) until each exercise can be continued for three minutes (or 108 repetitions).

4. Staccato breathing: Five short quick inhalations totaling one full breath followed by one forceful exhalation.
5. Square breathing: Inhale for a count of three, retain breath for a count of three, exhale for a count of three, keep the breath out for a count of three. Gradually increase to a count of five.
6. *Bundh* in the throat: Take a deep breath, close the mouth, block both nostrils with the fingers and thumb, press the chin tightly to the hollow of the throat and swallow five times as in the act of drinking water. Then release the *bundh* and unblock the nostrils.

Start with three repetitions for each of these latter exercises. Gradually increase by 1 or 2 repetitions every fortnight or longer (depending on how comfortable the performance feels) until each exercise can be continued for three minutes.



Ideally, the exercises are to be performed soundlessly and with minimal movement of head, torso and knees; it is breath, which drives the muscles, and organs, not vice versa. Correct performance entails ensuring awareness and control of breath all through inhalation and exhalation.

These six refining exercises correct respiration and speech, give strength and energy, and improve digestion. In short, they help in preventing bodily disability and mental inertia, which are the primary obstacles to soul cognition. Later on, an increase in their intensity will effect regeneration of the *vayus*. ***These practices are not normal, ordinary physical exercise*** though as a by-product they give benefits that almost all other physical exercises do not. What is required here, and in the practices to follow, is total involvement. These practices are designed for a higher purpose. If that purpose is not kept in mind or drawn in before one's eyes, the real benefits—internal purification—will not accrue, just as mechanical prayers, however often indulged in daily, yield nothing.

### C. THE CORRECTIVE EXERCISES

For a few days, watch those drifts that repeat themselves most frequently or those that hurt you in some manner, then make a list of them in order of frequent repetition. From these various drifts we select a few of the most damaging emotions that disturb the mind, hurt the heart and have adverse effects on bodily health:

*fear of death; unhappiness; jealousy, or need of wealth; hatred, with or without revenge; known or unknown or unexplained fear; deceit of some sort; anger and irritability; and weakness for sex.*

It is important in these exercises to understand the correct method as the memory pool section and the conscious mind are linked in a conscious effort to erase wrong memory patterns implanted sometime earlier in life due to faulty living. The essential technique of voice modulation couple 3SRB is scientific and will definitely prove useful. It would be a mistake to dismiss these exercises as being similar to self-hypnosis through the parrot—like repetitions of cliches.

**(1) Take *fear of death*—the corrective is hope.**

We read: ‘There is yet a world where souls are free, where tyrants taint not nature’s bliss; if death that world’s bright opening be, oh! who would live a slave in this?’

Now think along this line: ‘Where there is life, there is hope and we find that amidst dark days, man expects a brighter tomorrow.’ Repeat the above quotation mentally at first, then repeat it a little aloud. In this way, first arouse the emotional centre, then the intellectual centre should be brought in. To do that, think along this line: ‘There is a world you say where man has free will. Men cannot function without free will. In that world predestination by a separate authority does not thwart man’s action. If we die in this world where there is no free will, we will be able to enter that world of free will.. Therefore would you or anyone else ever like to be man the machine in this? Now what is this world and what is that world? There are no two such worlds geographically. The first world is the world of man who has not yet reached a critical certain stage. We have been satisfied to note that in all creation God and Nature have bestowed free will and man really speaking, is free. The critical point is establishing one’s self as shown in diagram IIIa.

Now who are the tyrants that taint Nature’s bliss? They could be the emotional, sex and movement centres oppressing the intellect and keeping it in bondage. The greatest of such tyrants is our perverted free will that has already established itself so firmly, so as to do the very things we would not like to do and forcing us not to do, the things we want to do. We can be free. We just have the simple rules of life to follow.’

Read the quotation again mentally, then a little aloud, then yet more aloud, and finally softly and very softly. Ask yourself in which world would you like to live. When you have done this, close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes you will see a better person. Repeat this daily.

**(2) Take *unhappiness*—the corrective is happiness.**

We read: ‘There is in man a higher than love of happiness; he can do without happiness, and instead find blessedness.’

Repeat this quotation mentally at first, then a little aloud, then yet more loudly. In this way, we first arouse or work up the emotional

centre. Then the intellectual centre is to be brought in. Think along this line: 'We live in this world normally for happiness. Everyone does that, man, woman or child. Our search for happiness takes us by different roads. We mean no actual harm even though in our search for happiness we may hurt others. Such who hurt others are called selfish, mean and even criminals. The only pity is that their conception of happiness is all wrong, but fundamentally it is in hope that they all live and for happiness they all search. Most of us define happiness by living well, good food, clothes, accommodation, sleep, time to spend in fun and merry making. But this is a sure sign of mental immaturity. There is something higher than such happiness. We can certainly do without such happiness and with discipline and a balanced inner and outer life, instead find blessedness, freedom and real use of free will.'

Read the above quotation mentally, then read it a little aloud, then yet more loudly, and finally softly and very softly. Then close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes you will see a better person. Repeat this daily, and observe yourself in the mirror after both the exercises.

### **(3) Do you suffer from *envy or jealousy*?**

Does a thought, such as the following one if not to the same intensity but to a lesser intensity, cross your mind? 'Why should he have power and wealth and I be left to plod along with the man in the street? Why must I accept this meaningless living? I will steal or do worse for I must get for me fortune.'

When reading a quotation or creating a suitable one to suit yourself, please remember that the quotations could be of two types— displaying noble thoughts as in the first two cases or displaying mean thoughts as in this case. ***There are therefore two ways of handling the emotional centre: (i) when the emotional centre is depressed, as in the first two cases, and (ii) when the emotional centre is already aroused to high negative intensity as in this case.*** Therefore the emotional centre is to be taken by the hand (so to say) towards high positive intensity in two different directions in two different ways. In the first two cases, we read more and more loudly, and then softly and yet more softly; in this case we must read

without emotion, coldly, seriously and hardly audibly. This rhythm is very important. This technique of raising low negative intensities or reducing high negative intensities must be properly understood and followed. In this present case, read as you would read a text book, seriously and coldly. Now look into the mirror and read again. Visualize a person you respect and in his visualized presence ask mentally, 'Is there something for nothing?' Ask again a little louder, and then very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a better person. Repeat this daily.

**(4) Do you suppose you suffer from *hatred*?**

Does a thought such as the following, if not to the same intensity but to a lesser intensity, cross your mind? 'If catch him once upon the hip, I will feed fat the ancient grudge I bear him.' Here is shown a second method for handling aroused emotions like in case (3) above. In this case, as in (3) above, read the following thought aloud and with the same aroused intensity: 'While yet I have time to make restitution for all the wrongs I have done, I will undo them and ask forgiveness from God.' Ask yourself, 'Will it not be better if I ask forgiveness from him?' Repeat this a little aloud, then repeat it softly and very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a better person. Repeat this daily.

**(5) Do you suffer from *unexplained fear*?**

It does not matter whether it is fear of the unknown, economic fears, fear of health or over someone's safety. It matters not for what reason, if it is fear you experience and experience this sensation near about the solar plexus.

Sit before a mirror and look at yourself. Ask yourself whether knowingly and on purpose you have done harm to anyone. Search not for a reply. Now read slowly and a little aloud pronouncing well each word: 'You cannot scare a man who is at peace with God, his fellow men and himself.' Read a little more loudly, then softly and very softly.

Think along this line: 'it cannot be that you have done wrong to

yourself or to your fellow men or to God. No, it cannot be, at least you have never meant it. It is childish and foolish in this world, in our time and in our age, to even think of harm to anyone, we who are living in the age of the atom.' Read these lines again aloud, then more loudly, then softly and very softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a better person and you will not find where that fear is. Repeat this daily.

**(6) Suppose the weakness predominant is *deceit of some sort*.**

In that case sit before a mirror, look at your face and read loudly pronouncing each word clearly: 'Every man takes care that his neighbour does not cheat him. But a day comes when he begins to care that he does not cheat his neighbour.' Read again a little louder and then even more loudly. Look into the mirror and read softly again, and then even more softly. Think along this line: 'How wonderful the day when each of us will take care of our neighbour. That day cannot be far off. We are not wild animals in some big game preserved under natural surroundings. It should be possible not only for our neighbour but for any other person to be perfectly at ease and at peace with us and we with them. In our age, which is without a doubt completely different from all that has been in the past, and tomorrow it will be yet more grand and different, we must adjust and change, not only outwardly but as much and more inwardly to live truly.' Read again a little loudly, then softly and then even more softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will see a different person. Repeat this daily.

**(7) Do you, dear reader, suffer from *anger and irritability*?**

From the sparrow, the meek dove and the domesticated dog to the king cobra, the tiger and the lion, none is free from this greatly dreaded disease in man. Whether he is small and weak or big and strong, man is at once quick to temper and display anger. If this be your failing then, how long do you wish to be listed with birds, reptiles, and the animals? For what art thou a human being? But you say, that you have tried so often to curb it and have failed. Rightly so, for you have used your will and that is one sure way of failing always. Does a thought like, 'I will never see his face again' or 'I'll never step into your house again for you are accursed' or 'I loathe you in my

bosom, I scorn you with my eyes' come to you?

Speak out the above thought again, slowly and coldly in a low voice. Now think of all your trespasses, both mental and physical, all the trespasses known to you about yourself. Think of God, or that power by whatever name you would understand, saying the same words to you; and yet know that the power has patience with you and can bear with you and your trespasses, but you would not be tolerant!

Now slowly, but in an audible voice, say, "Lord forgive them for they know not what they do." Repeat slowly and loudly and then yet more loudly. Imagine the scene of the crucifixion and the compassionate face of the Christ on the cross. Once again say it aloud and then softly and yet more softly. Close your eyes and relax for two minutes. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes, you will find a different person. Repeat this daily.

#### **(8) Weakness for sex :**

Suppose you suffer from the very overpowering and natural weakness of sex and it is oft times so bad that you wonder why you cannot discriminate age, family relation or social status, place and time of day or night. You are a married man or woman with a family and yet this weakness haunts you. Only, you are careful not to be exposed. Mentally you try that from tomorrow it shall not be so, but you find that 'tomorrow, tomorrow creeps in this petty pace from day-to-day, to the last syllable of recorded time.'

Sit in front of a mirror and look at yourself. Visualize your wife and children around you. Then softly say, "This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man.' Repeat a littler loudly, and yet more loudly, then softly and yet more softly. Visualize your wife and family around you. After doing this look into the mirror and say: 'Give me that man who is not passion's slave and I will wear him in my heart's core, aye in my heart of hearts.' Repeat it softly and once again more softly. Look into the mirror and say in a firm clear tone, "I am that man." Repeat a little loudly, then softly and yet more softly. Close your eyes and relax. Do nothing and think of nothing else, only continue the three-step rhythmic breathing. When you open your eyes again, you will see a different person. Repeat this daily.

#### D. THE UPGRADING OF AWARENESS EXERCISES

*“Where judgement ceases and the word is mute  
And the Unconceived lies pathless and alone.  
There came not form or any mounting voice;  
There only were Silence and the Absolute.”*

*- Savitri*

**Step 1 :** Spread a clean white handkerchief on a table cleared of all other objects which would distract attention, place a prism on the handkerchief, take a comfortable sitting position, and look into the prism for a period of five minutes. To facilitate close watching the face may rest on the palms, the elbows on the table. In three to six months of practice the prism will disappear from sight.

Initially, as soon as one looks at the prism one becomes aware of drifts, since watching the prism is really watching oneself with the aid of a neutral object. In the beginning, there will be some reactions and responses to the memory-associated impulses, but these will gradually disappear leading to attention that is steady and silent. Understand that the prism disappearing is not the purpose of the practice, *the purpose is to just look into the prism*. If the prism remains invisible for say ten seconds, which is a measure of success, continue practising until the duration reaches one or two minutes. Only then go over to the second step. Do not be overanxious and do not practise these steps unless the refining exercises have been done earlier.

**Step 2 :** Now spread the handkerchief on the floor with the prism on it, and instead of sitting in a chair, stand or lean leisurely against a wall and just look into the prism for five minutes. If short-sighted, sit in a chair instead of standing. In six months of practice, the prism will disappear from sight. If the prism remains invisible for say ten seconds, which is a measure of success, continue practising until the duration reaches one to two minutes before going over to the next step.

**Step 3 :** Spread the handkerchief on the table with the prism on it. Stand nearby, a foot away from the table and in that position be aware of all that can be seen other than the prism. The prism must disappear from sight, yet all else around it that can be seen should remain visible at the same time. Both the standing position and the look are fixed. Try to get a measure of success of duration ten second and continue practising until the duration extends to one or two minutes.

This step means that you are aware of your immediate surroundings and yet are able to maintain the inner linkages for some time. Over a period of time, this will lead to *dhyana* even while one is engaged in one's normal daily duties. All eagerness and haste will be inherently selfdefeating- they will only create disturbances in the thinking instrument. The use of the prism is now over for it has served its purpose by teaching us a method. We proceed to steps 4 and 5.

**Step 4 :** Stand three feet from a window and look out of it. What you see outside the window is one picture, what you see of the room is another picture. Now continue to just look (not stare) out of the window till you see nothing-the view disappears completely and it will be like seeing the sky.

In the initial stages the room picture may also disappear, but one must remain aware of it. It may also happen that either of the pictures will disappear and come into view again. The window picture must disappear and the room picture be clearly seen at the same time. Get a measure of success, of duration twenty seconds and continue practising until the duration extends to one or two minutes.

**Step 5 :** Walk on the footpath. Look in front of you and walk as if you are walking through a narrow passage four feet wide and eight feet high (more or less) which is visible in front of you. The rest is like sky all around-it must disappear totally from your vision, yet all life in the passage in front of you for say fifty yards be clearly seen. Get a measure of success, of duration thirty seconds and continue practising until the duration extends to one or two minutes.

When you are through with all the five steps and have honestly succeeded in getting a measure of success with each, your thinking instrument will be a finely-tuned, well-trained one capable of forming and maintaining inner linkages. Your awareness has been refined and upgraded and made penetrative. Besides, you will be ready for the higher practices of scientific *yoga*, viz., *pratyahara* and onward. You are now equivalent to stage IIIb and can just enter stage IIIc for higher practices. Even then, do not be carried away by stages IIIa and IIIb-it is a long journey for the ages!



## E. THE PRELIMINARY EXERCISES EXPLAINED

The *sutras* that are suggestive of and related to practices for the upgrading of awareness-meaning thereby, the steadiness of the thinking instrument leading to one-pointedness and further to *dharana* and *dhyana* are:

I (35): The *chitta* (thinking instrument) can be trained to steadiness through those forms (techniques) of concentration, which have relation to the sense perceptions.

II (54): Abstraction or *pratyahara* is the subjugation (calming) of the senses by (or through) the thinking principle and their withdrawal from that which has hitherto been their object.

II (55): As a result of these means their follows the complete subjugation (total calming) of the sense organs.

The prism practices, steps 1, 2 and 3, are meant to allow the *chitta* or the thinking instrument to roam without any reaction to or control of the various thoughts that run riot. At that time we are asked to ***just look vertically into the prism***. No control is operated to this rim of thoughts-if that is done, or even if they are observed, one would defeat the very purpose of the practice. *Sutra* II (54) above says about the senses, that *pratyahara* is the calming of the senses by or through the thinking instrument and their withdrawal from that which has hitherto been their objects. Normally, in our so-called 'awake' state, we either indulge in the senses and their experiences or try to control them in an unmethodical manner, generally using our so-called 'will'. Both these ideas are harmful.

The secret of mind control or control over the thinking instrument, and through the thinking instrument the control of the senses and the sense organs, is brought about by simply looking at them. One can never look at them with eyes either closed or open but through something, and there is nothing as neutral as a prism. One does not comment or suggest a remedy whilst just looking-indeed, they are not even observed whilst just looking. One may argue that it may take an eternity for them to calm down by such means. That is why the prism is placed-not to play a part, but to indicate whether you have been or have not been just looking. The time required is just five minutes daily, one does not tire the eyes so that the prism may

disappear, one has to calm the thinking instrument and through it the senses and the sense organs. If the practice is correct, the thinking instrument and the individual mind split away from each other and the moment this happens the prism disappears. It indicates that your disregard of any thought has been total. Besides, no sooner does the individual mind separate or detach from the thinking instrument (*pratyahara* proper), than the catalytic effect of the individual mind ceases and the thinking instrument by itself is powerless to form a single thought! This may last for a fraction of a moment only. With the thinking instrument humbled (because it always believed that it was the source of all thoughts), the senses and sense organs come to a stop.

Have you ever subjected someone or yourself been subjected to total disregard, as if that person or yourself did not exist? It is a better, stronger response and far more effective than getting angry. These practices too have to be performed to realize the impact they can have on the body/brain system. The final result thus obtained is specific in

II (25): When ignorance is brought to an end through non-association with the things perceived (signifying total disregard), this is the great liberation.

III (12): When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.

**What is *the controlling factor*?** It is maintaining the catalyst, i.e., individual mind, as just a catalyst. In the Mahabharata, in the great battle on *dharmakshetra (Kurukshetra)*, Lord Krishna played the part of a catalyst for the Pandavas – He took no part in the battle, yet without Him the Pandavas never would have succeeded. In the present practice, the prism plays the part of a catalyst. **What is *mind control*?** The very art and practice of merely looking at the run of thoughts.

The very point at which (i) mind control and (ii) the controlling factor are balanced the prism disappears-in the beginning, of course, for a fraction of a moment and by continued practice for longer periods. When this happens the mind and the thinking instrument reach the state of ***one-pointedness***. This practice if continued sincerely gives one some idea of what is meant by *pratyahara* or detachment. Further we find :

II (1): Concentration is the fixing of the *chitta* (mind stuff or the thinking instrument) upon a particular object. This is *dharana*.

III (15): This stage of development is responsible for the various modifications or the versatile psychic nature and of the thinking principle.

II (17): The illusion that the Perceiver and that which is perceived are one and the same is the cause of the pain-producing effects which must be warded off.

II (53): And the mind (*chitta*) is prepared for meditative attitude (concentrated meditation).

So we see that the prism is just such an object for concentration as in III (1) leading to *pratyahara* and *dharana*. In ancient times, still water in a vessel was used for such practices—we have the modern version in a prism. With this the psychic nature also gets healed. In II (17), we are told about our normal mistake—***the great ignorance that the brain knows and can know by itself. No person is ever truly educated till this illusion is set aside***; this is to be learnt by the practices set out above. Till then one continues to experience pain-producing effects and it is up to us to be free from such an illusion.

Most students are eager to have the prism disappear, but that is not the purpose. The purpose, it bears repeating, is to just look into the prism—to let the river of thoughts flow as it will and to totally disregard this river. The disappearance of the prism indicates that one has played one's part well. All this is a feeble beginning to the ultimate 'naked stare'. The prism having served its purpose in bringing one to the stage of one-pointedness or *dharana* is now to be set aside. For practices of *dhyana* leading to *samadhi*, steps 4 and 5 of the upgrading of awareness are very useful, but only after practice steps 1, 2 and 3 with the prism have been carried out faultlessly over a long period of time.

We must appreciate that one-pointedness, *dharana* and *dhyana* are words that describe the condition of the thinking instrument and of the catalyst, the individual mind. They refer to how long one can keep the individual mind in the state of a catalyst and not let it get involved with the processes of the conscious brain. If we have carried out practice steps 4 and 5, we are told about the final result in

I (41): To him whose *vrittis* (mind-modification) are entirely controlled, there eventuates a state of identity with and similarity to that which is realized. The knower, the knowledge and the field of knowledge become one, just as a crystal takes to itself the colours of that which is reflected in it.

Remember the respective functions of the three entities, (i) the thinking instrument, (ii) individual mind as catalyst, and (iii) Infinite (Universal Divine) Mind or *Chittie*. All knowledge can be had through or via the individual mind (ii), the total field of knowledge is Infinite Mind (iii), and the direct knower of all knowledge is the human thinking instrument (i) via the catalyst, individual mind. All three then become one and the flow from Infinite Mind via the catalyst, the individual mind, to the thinking instrument is one single process—there is now neither differentiation nor interference. This is perception proper or constant meditative attitude.

How do the *sutras* hint at or infer, directly or indirectly, the other practices? The refining (or internal purification) practices are suggested by:

I (2): *Yoga* is achieved through the subjugation (healing) of the psychic nature and the restraint (calming) of the *chitta* (the thinking instrument).

I (15): Non-attachment is the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.

I (16): The consummation of this non-attachment results in exact knowledge of the spiritual man when liberated from the qualities or *gunas*.

II (35): In the presence of him who has perfected harmlessness, all enmity ceases.

II (36): When truth to all beings is practised and perfected, the effectiveness of his words and acts is immediately to be seen.

II (37): When abstention from theft is perfected, the *yogi* can have whatever he desires.

II (38): By abstention from incontinence, energy is acquired.

II (39): When abstention from avarice is perfected, there comes an understanding of the law of rebirth.

II (40): ***Internal and external purification*** (refinement) produces aversion for (desire to be free from) form, both one's own and all forms in the three worlds.

II (41): Through purification (refinement) comes also a quiet spirit, concentration, conquest (calming) of the organs and ability to see the Self.

II (42): As a result of contentment, bliss is achieved.

II (43): Through ***fiery aspiration*** and through the removal of all impurity (refinement), comes the perfecting of the bodily powers and of the senses.

The need for corrective practices is inferred from:

I (33): the peace of the *chitta* (the thinking instrument) can be brought about through the ***practice*** of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, or towards all forms of good and evil.

II (3): These are the difficulty producing hindrances: *avidya* (ignorance), the sense of personality, desire, hate and the sense of attachment.

II (10): These five hindrances, when subtly known, can be overcome by an ***opposite mental attitude***.

II (33): When thoughts contrary to *yoga* are present there should be the cultivation of their opposite (consciously and with knowledge).

II (34): Thoughts contrary to *yoga* are harmfulness, falsehood, theft, incontinence, and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance; whether slight in doing, middling or great. These result always in excessive pain and ignorance. For this reason, the ***contrary thoughts must be cultivated***.

**Rhythmic breathing is expounded in the following *sutras*:**

I (12): The control (calming) of the modifications of the internal organ, the thinking instrument, is to be brought about through ***tireless endeavour and through non-attachment***.

I (13): Tireless endeavour is the constant effort to restrain (calm)

the modifications of the thinking instrument.

I (14): When the object to be gained is sufficiently valued, and the efforts towards its attainment are persistently followed ***without intermission***, then the steadiness of the thinking instrument (restraint of the *vrittis*) is secured.

II (46): The posture assumed must be steady and easy.

II (47): ***Steadiness and ease of posture*** is to be achieved through persistent slight effort and through concentration of the *chitta* (thinking instrument) upon the Infinite.

II (48): When this is achieved, the pairs of opposites (oscillations into the past and into the future) no longer prevail.

II (49): When right posture (of the *chitta* and the psychic nature) has been attained, there follows right control of *prana* or life breath and proper inspiration and expiration of breath.

II (50): ***Right control of prana or life currents is external (breathing), internal (prana circulation) or motionless. It is subject to place, time and number, and is also protracted or brief.***

The most important point to remember is that the Sage uses ancient and poetic language to express the *sutras* in an extremely concise form using only a few pithy words. Because knowledge such as this is perennial truth, equally valid in any age, we may reframe it in the language of our time to make it more accessible and to elaborate upon the proper exposition and practices. What we term as exposition and practices in our modern language was stated as *sutra* and *tantra* in the ancient language of Buddhist and Hindu *shastras*. ***Traditionally, sutras were held to be discourses, whereas tantras were discourses taught secretly to special disciples.*** Unless one has received such detailed instructions on practices and techniques by word of mouth, such practices would not be known. Of the potential hearers of the discourses, those of greatest capacity have grasped the benefits of realization and liberation from cyclic existence for themselves, have come to understand that what is true for them is true for all others, and are gradually lighted with the love and compassion that allows them to share what they have learnt with fellow beings for their improvement-these few are worthy to be taught about Emptiness.

At all times, the Sage's instructions are regarding the calming of the *chitta* or thinking instrument, the healing of the psychic nature, and the various ways to bring about both. With this in view, the Sage is mainly pointing to the link between breathing and the *chitta*. If one is controlled and kept steady for all twenty-four hours, the other will also remain so. It is much easier to control breathing than to directly control the *chitta*-those who have tried to do the later have failed. Thought formation is ceaseless, continuing even in sleep, and so long as memory persists there will be mind-modifications. Only equally ceaseless rhythmic breathing, without intermission, can bring about the dual action of correcting and calming the *chitta* and healing the psychic nature. For this main reason, at no stage does the Sage hint at or suggest any particular *pranayama* or posture; he only insists that ***the methods adopted should be ceaseless and without intermission.*** Yet he has made very obvious what type of breathing and what posture he is hinting at. Here, the posture of the *chitta* that is calmed and the psychic nature that is healed is suggested. For, ***in the science of yoga, pranayama is ineffective without asana.*** The details of such practices (*tantra*)-starting with the early steps of refining and corrective practices, followed by mastery of rhythmic breathing (3SRB) and upgrading of awareness practices, and the completion stage of the phase and sub-phase exercises-are passed on by word of mouth to the selected few.

I (34) : The peace of the *chitta* is also brought about by the regulation of *prana* or life-breath.

I (31) : Pain, despair, misplaced bodily activity and wrong direction (or control) of life-currents (breathing) are the results of the obstacles in the lower psychic nature.

From these *sutras*, it is therefore inferred that there is a right and rhythmic way of breathing to replace the wrong breathing we are subject to at present. Wrong breathing is variable and unsteady since it is dependent on the mental and emotional internal conditions; in turn, it is the cause of disturbances in the body/brain system and the entire psychic complex. Correct and rhythmic breathing, established over a period of regular practice, maintains the calm of the internal conditions. We have simply coined the term '3SRB' to describe the method of correct rhythmic breathing as implied and taught by the Sage. ∞

## APPENDIX II

### Diagrams and Charts

*“This world was not built with random bricks of chance,  
A blind God is not destiny’s architect;  
A conscious power has drawn the plan of life,  
There is meaning in each curve and line.”*

*— Savitri*



## KEY TO DIAGRAM I

### I. Front Brain – Registration Area

I – Intellectual E - Emotional S - Sex M – Movement Centres

These centres have a resultant intensity ratio of 2:4:8:2. They function as centres for normal awareness, so that mind-body senses are merely aware. (7), A – *Ajna* (magnetic point): decoded thought forms, i.e., contaminated *prana*, are thrown out from here as excretions of the mind.

II. Mid Brain : not developed in stages I and II

(P1) – physical (A2) – astral (M3) – mental seed atoms (A2) and (M3) are normally dormant. The physical seed atom (P1) transmits decoded thought forms for the permanent physical seed atom in the casual body to register and record as permanent memory. (9) , B – *Bindu* (8) , S – *Sahasrara* (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep : for memory brought over from previous lives, normally inaccessible.

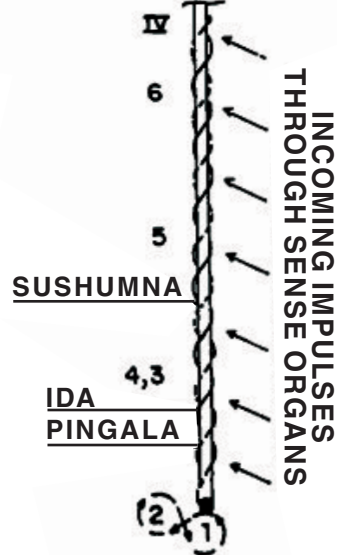
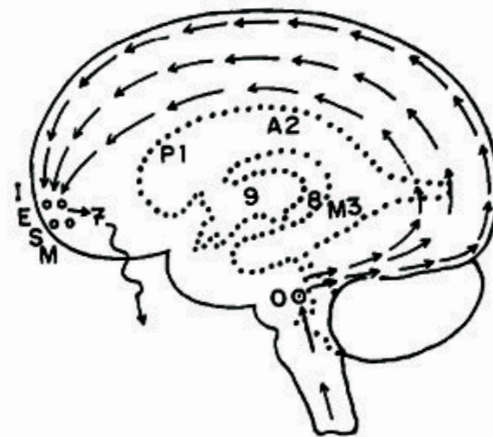
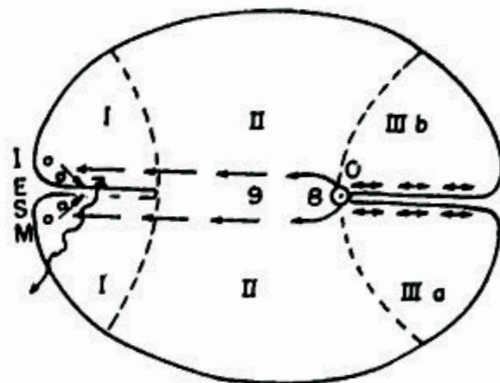
(O) , T – *Taluka*: the block O here is open to *manas*, i.e., incoming impulses, which in relation to the astral body are various grades of *prana*.

III. Force Centres along the Spinal Column: (3) – (6) are dormant and non-functional.

(6),	V - <i>Vishuddhi</i>	(5),	A – <i>Anahata</i>
(4),	M – <i>Manipura</i>	(3),	K – <i>Kundali</i>
(2),	S – <i>Swadhisthana</i>	(1),	M – <i>Muladhara</i>

Energy of the essence of consciousness circulating at (1↔2) is a combination of the energies of life and awareness only and, is of third grade. Normal food creates only physical energy. Physical energy, when acted upon, creates crude sex energy, which in turn creates ordinary, undeveloped emotional and intellectual energies and a will that is neutral. Their colouring and intensities depend on past memory patterns. At this stage, no higher emotional or mental or spiritual energy is possible.

Incoming impulses through the sense organs are carried via the open block O at *taluka* to couple with memory patterns drawn from the memory pools. It is this flow of *manas* right across and over the top of the brain to the registration area which, like a digital clock, makes the brain aware of moments – time – and, consequently, of space. Memory patterns keep this digital clock ticking. Thus, sensory processes make us aware of time and space; non-sensory processes would eliminate this sense of time and space.



### DIAGRAM I

- Third Grade Energy of Essence of Consciousness
- Crude Mental / Emotional / Sex Energies
- Neutral Will

## KEY TO DIAGRAM II

### I. Front Brain – Registration Area

I – Intellectual E – Emotional S – Sex M – Movement Centres

These centres are in the process of transition from a resultant intensity ratio of 2:4:8:2 and 5:2:2:1. They function as centres for normal awareness, so that mind-body senses are merely aware.

(7) , A – *Ajna* (magnetic point): decoded thought forms, i.e., contaminated *prana*, are thrown out from here as excretions of the

**mind.** II. Mid Brain : not developed in stages I and II

(P1) – physical (A2) – astral (M3) – mental seed atoms

(A2) and (M3) are normally dormant. The physical seed atom (P1) transmits decoded thought forms for the permanent physical seed atom in the causal body to register and record as permanent memory.

(9) , B – *Bindu* (8) , S – *Sahasrara* (the corresponding area in the physical body is the thalamus).

IIIa. Memory pool shallow : for memory accumulated in the present life.

IIIb. Memory pool deep: for memory brought over from previous lives, normally inaccessible.

(0) , T – *Taluka* : the block O here is open to *manas*, i.e., incoming impulses, which in relation to the astral body are various grades of *prana*.

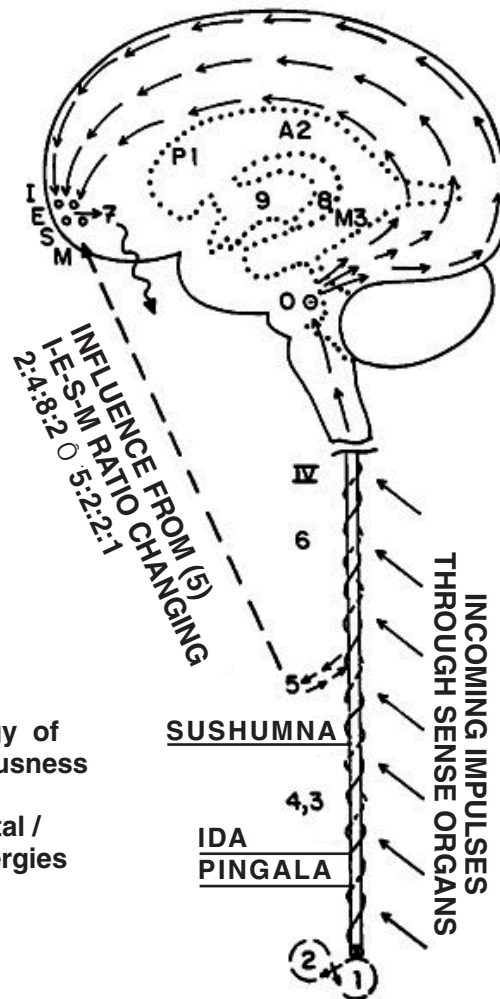
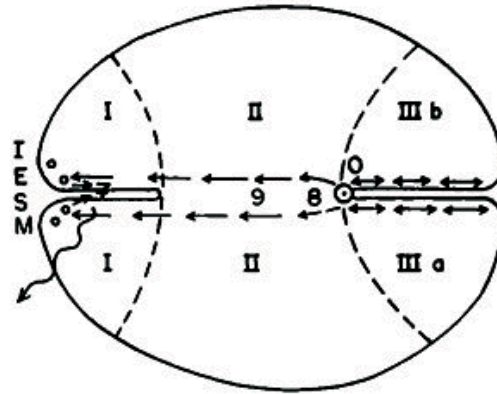
IV. Force Centres along the Spinal Column: (3) – (6) are dormant and non-functional.

(6),	V – <i>Vishuddhi</i>	(5),	A – <i>Anahata</i>
(4),	M – <i>Manipura</i>	(3),	K – <i>Kundali</i>
(2),	S – <i>Swadhisthana</i>	(1),	M – <i>Muladhara</i>

Energy of the essence of consciousness circulating at (1⇔2) is a combination of the energies of life and awareness only and, is of second grade. Normal food creates only physical energy. Physical energy, when acted upon, creates sex energy which now, due to biological changes, creates developed emotional and intellectual energies and little spiritual energy. Will, too, is now intellectual will. This is signified by the growing influence of *anahata* reaching the I-E-S-M centres.

Incoming impulses through the sense organs are carried via the open block O at *taluka* to couple with memory patterns drawn from the memory pools. It is this flow of *manas* right across and over the top of the brain to the

registration area which, like a digital clock, makes the brain aware of moments – time – and, consequently, of space. Memory patterns keep this digital clock ticking. Thus, sensory processes make us aware of time and space; non-sensory processes would eliminate this sense of time and space.



**DIAGRAM II**

- Second Grade Energy of Essence of Consciousness
- Slightly Refined Mental / Emotional / Sex Energies
- Intellectual Will

## KEY TO DIAGRAM III A

### I. Front Brain – Registration Area

I – Intellectual E – Emotional S – Sex M – Movement Centres

These centres have a resultant intensity ration of 5:2:2:1 established. They function as centres for rational logical thinking, but mind / body / senses are still merely aware. (7), A – *Ajna* (magnetic point): decoded thought forms, i.e., *sattvic prana*, flow out from here to meet free-flowing *manas* outside. There are, therefore, no harmful excretions of thought forms.

### II. Mid Brain:

(P1) – physical (A2) – astral (M3) – mental seed atoms

These super micro transmitting monitors keep pulsating and transmitting decoded thought forms for the corresponding permanent seed atoms in the causal body to register and record as permanent memory.

(9) B – *Bindu* (8), S – *Sahasrara* (the corresponding area in the physical body is the thalamus).

**IIIa. Memory pool shallow:** for memory accumulated in the present life.

**IIIb. Memory pool deep:** for memory brought over from previous lives, normally inaccessible.

(0), T – *Taluka* : the block O here is open to *manas*, i.e., incoming impulses, which in relation to the astral body are various grades of *prana*.

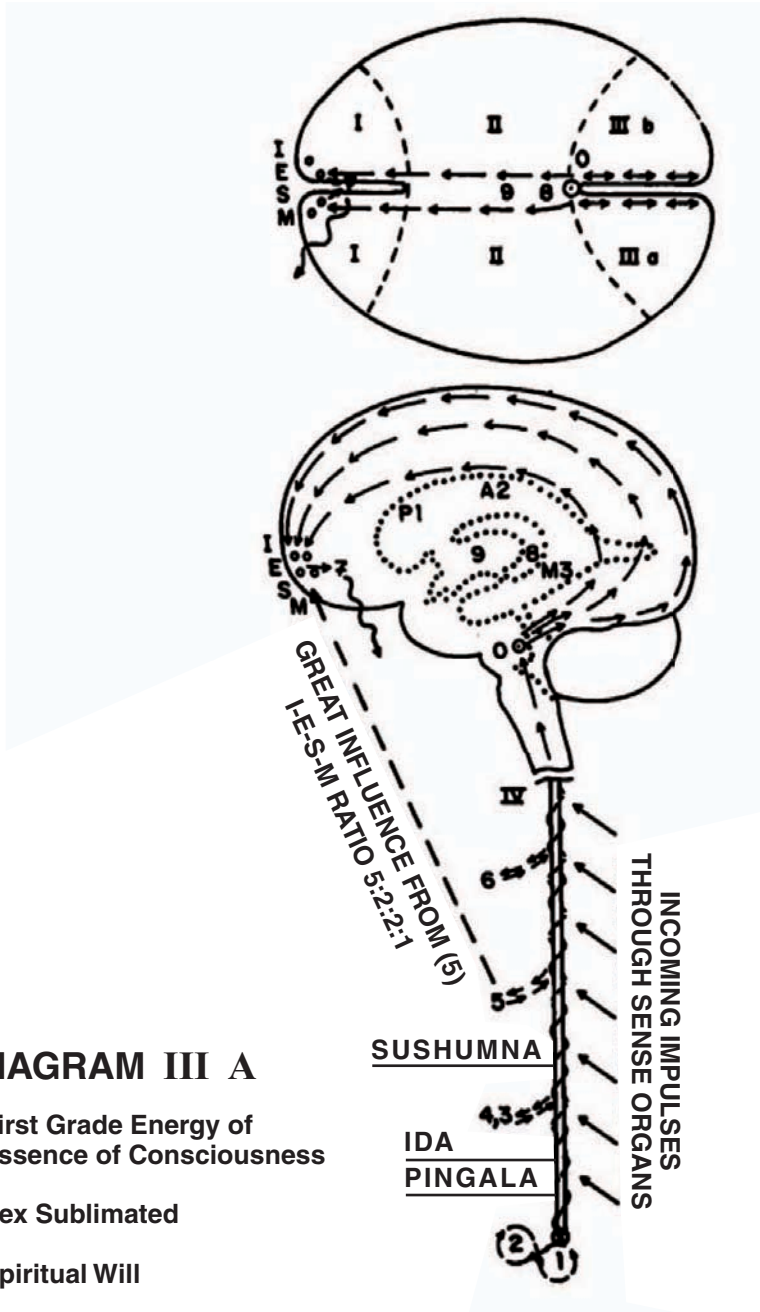
### IV. Force Centres along the Spinal Column:

(6),	V – Vishuddhi	(5),	A – Anahata
(4),	M – Manipura	(3),	K – Kundali
(2),	S – Swadhisthana	(1),	M – Muladhara

Energy of the essence of consciousness circulating at (1 2) is now of first grade. Normal food creates physical energy, which in turn now creates sublimated sex energy and spiritual will. At this stage, with *sattvic manas*, *sattvic* emotions and *sattvic* energy combined with spiritual will, there is a complete inner biological change. A great influence from *anahata* reaches the I-E-S-M centres.

Whenever the individual is engaged in a normal householder's obligations and duties, clean *manas* will rise and flow through *ida* and *pingala* and not through *sushumna*. Now *manas*, on its way up to *taluka* through *ida* and *pingala*; also flows via *manipura*, *anahata* and *vishuddhi*. The open O block at *taluka* permits flow of *manas* over the memory patterns accumulated at regions IIIa and IIIb at the back of the brain and through the central passage over the top of the brain as in the diagrams of stages I and II. Though *sushumna* is about to open, it will be kept

consciously blocked by the individual. Both the blocks, the one at taluka O and the other at the bottom end of *sushumna* ⊗, open and close consciously as a two-way switch, as shown in the diagrams of stages IIIB and IIIC. It is still a sensory stage and hence not free from the experience of time and space.



**DIAGRAM III A**

- • First Grade Energy of Essence of Consciousness
- • Sex Sublimated
- • Spiritual Will

## KEY TO DIAGRAM III B

### I. I. Front Brain – Registration Area

I – Intellectual E – Emotional S – Sex M – Movement Centres

No modifications can take place as manas does not meet memory pattern and incoming impulses do not flow in the central passage over the top of the brain. Essence of consciousness now has a link with Consciousness through *bindu*.

(7) , A – *Ajna* (magnetic point) : *Sattvic* energy flows out from here – in intuition, there are minimal modifications of mind and no excretions from base thought forms. This stage is non-sensory – to be in this stage for even a short time is to be unaware of space and time.

### II. Mid Brain:

(P1) – physical (A2) – astral (M3) – mental seed atoms

Now, along with (P1), the astral seed atom (A2) also starts pulsating and transmitting the activities and steps the individual takes in the physical life and in the emotional / astral realms for the corresponding permanent seed atoms in the causal body to register and record as permanent memory.

(9) , B – *Bindu* (8) , S – *Sahasrara* (the corresponding area in the physical body is the thalamus).

**IIIa. Memory pool shallow :** for memory accumulated in the present life.

**IIIb. Memory pool deep:** for memory brought over from previous lives.

Both memory pools are effectively bypassed; consequently *sattvic* manas and the thinking instrument are not made use of.

(0) , T – *Taluka* : the block ⊗ here is consciously closed to manas, i.e., incoming impulses, which in relation to the astral body are various grades of prana.

### IV. Force Centres along the Spinal Column:

(6), V – Vishuddhi (5), A – Anahata

(4), M – Manipura (3), K – Kundali

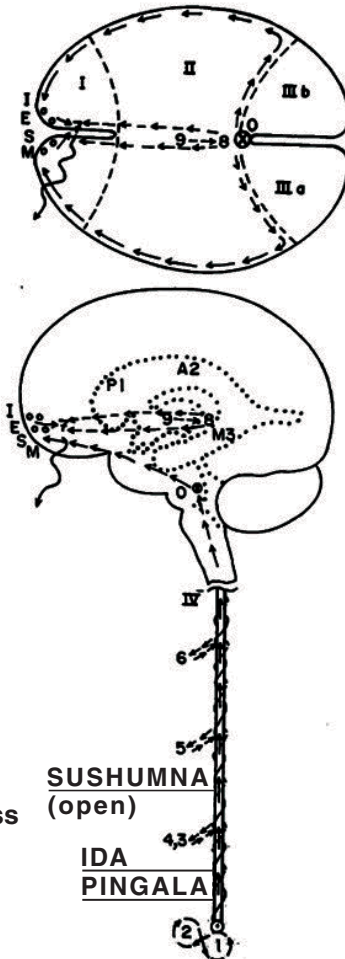
(2), S – Swadhisthana (1), M – Muladhara

Normal food creates physical energy. Physical energy creates sublimated sex energy, spiritual will and energy of the essence of consciousness of first grade. Influences from *bindu* and *sahasrara* now flow over the entire primary body and brain. Mark the sequence of centres 9Ý 8Ý 7 in the mid-brain and compare this with that in the diagram of stage IIIc. This is a further biological change. When not in the state of a normal house-holder attending to ordinary obligations and duties, the individual is in intuitional state and his mood and brain now follow a different formula,



unlike in the diagrams of stages I, II and IIIA. "His perception is now unfailingly exact, i.e., his mind reveals only truth. This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal." – I (48-49). This is intuition proper, the earlier stage IIIA being insight.

The block O at the lower end of *sushumna* is open to allow the flow of *manas* in the central spinal passae in the astral body. The block ⊗ at *taluka* is closed to the normal flow of incoming impulses – it prevents *manas* from flowing over memory patterns through the central passage on top of the brain as in the diagrams of stage I, II and IIIA. There are no incoming impulses entering the brain region either, however *sattvic* they may be. Mind modifications have ceased! *Sattvic manas* has direct entry into the registration areas via side passages, and thence onto *ajna*, where it flows out in combination with influences emanating from the centres 9 → 8 → 7. This is the early stage of *pratyahara*, or intuitional stage of the mind.



### DIAGRAM III B

- First Grade Energy of Essence of Consciousness
- Sex Sublimated
- Spiritual Will

SUSHUMNA  
(open)  
IDA  
PINGALA  
②  
①

## KEY TO DIAGRAM III C

### I. Front Brain - Registration Area

I - Intellectual E - Emotional S - Sex M - Movement Centres

Absolutely no modifications can take place as *manas* does not meet memory patterns and incoming impulses do not flow in the central passage over the top of the brain. Essence of consciousness now has a link with Consciousness through *bindu*.

(7), A-*Ajna* (magnetic point): Upon reaching this centre, *prana* does not flow out of the system. It is routed via 7>8>9 and down the *sushumna* to *muladhara*, forming a closed circuit in which the speed of circulation of *prana* increase until it reaches 3600 cycles per 60 pulse beats ( or 60 seconds)

### II. Mid Brain: fully evolved and functional

(P1) - physical (A2) - astral (M3) - mental seed atoms

All three super micro transmitting monitors keep pulsating and transmitting for the corresponding permanent seed atoms in the causal body to register.

(9), B - *Bindu* (8), S - *Sahasrara* (the corresponding area in the physical body in the thalamus).

IIIa. **Memory pool shallow** : for memory accumulated in the present life.

IIIb. **Memory pool deep** : for memory brought over from previous lives. Both memory pools are effectively bypassed; consequently, *sattvic manas* and the thinking instrument are not made use of.

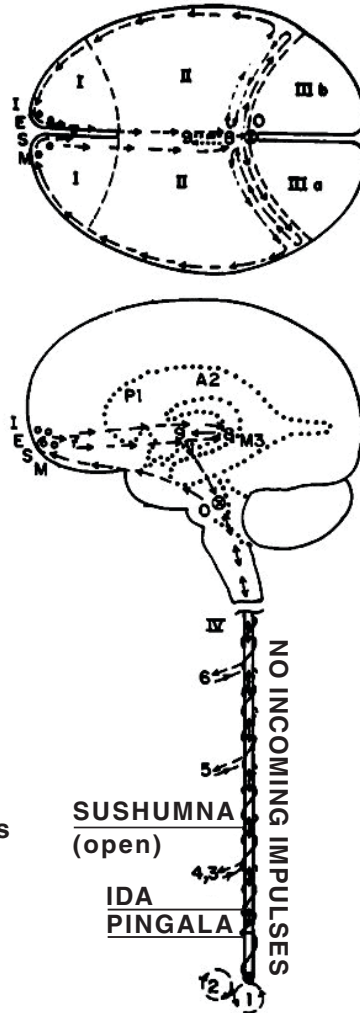
(0), T - *Taluka*: the block ⊗ here is closed to *manas*, i.e., incoming impulses, which in relation to the astral body are various grades of *prana*.

### IV. Force centres along the Spinal Column:

(6),	V - <i>Vishuddhi</i>	(5),	A - <i>Anahata</i>
(4),	M - <i>Manipura</i>	(3),	K - <i>Kundali</i>
(2),	S - <i>Swadhisthana</i>	(1),	M - <i>Muladhara</i>

The closed block ⊗ at *taluka* prevents the flow of *manas* over the memory patterns as well as through the central passage. So no modifications of mind can take place, unlike in stage IIIA. The block O at the lower end of *sushumna* is open and *prana* flows through the central passage of the spinal column. Here in stage IIIC, the movement of *prana* from centre to counter-centre in the mid-brain, 7>8>9, is different from that in stage IIIB,

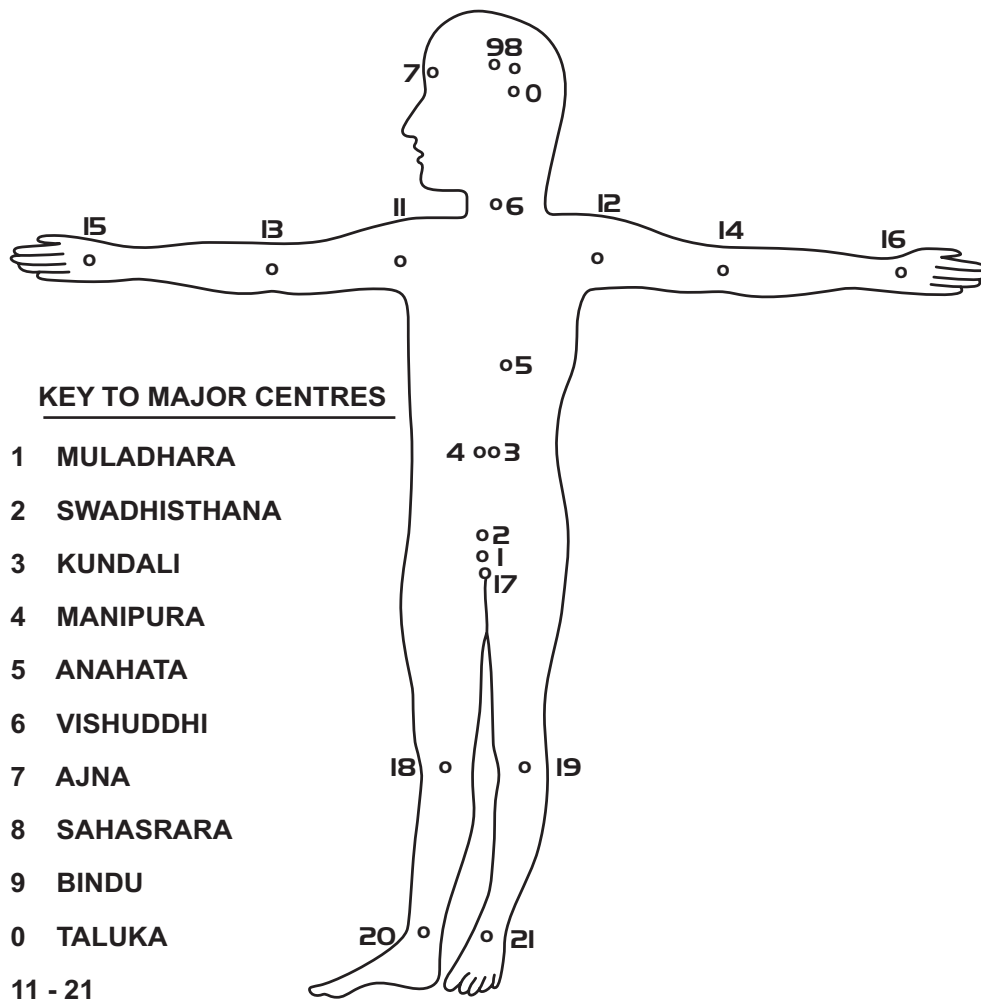
9 > 8 > 7. The stage IIIB was intuitional; stage IIIC is transcendental! It is a prolonged non-sensory stage. Nor does *prana* flow out from *ajna* as in the diagrams of the previous stages - it returns to (1 ⇌ 2) to form a closed circuit. The increase in the speed of revolution around this circuit creates 'take-off' stage speed. 'Take-off' force sufficient to send the primary body out of the physical body is 60 cycles in 60 pulse beats in *pratyahara* stage, 600 cycles per 60 pulse beats in *dharana* stage, 1800 cycles per 60 pulse beats in *dhyana* stage, and 3600 cycles per 60 pulse beats in *samadhi* stage. In *dharana* and *dhyana* stages, one can take leave to die consciously and be born again consciously; in *samadhi*, one can reach from *samadhi* with seed to *samadhi* without seed and in either *samadhi* stage take final leave from all physical births. ∞

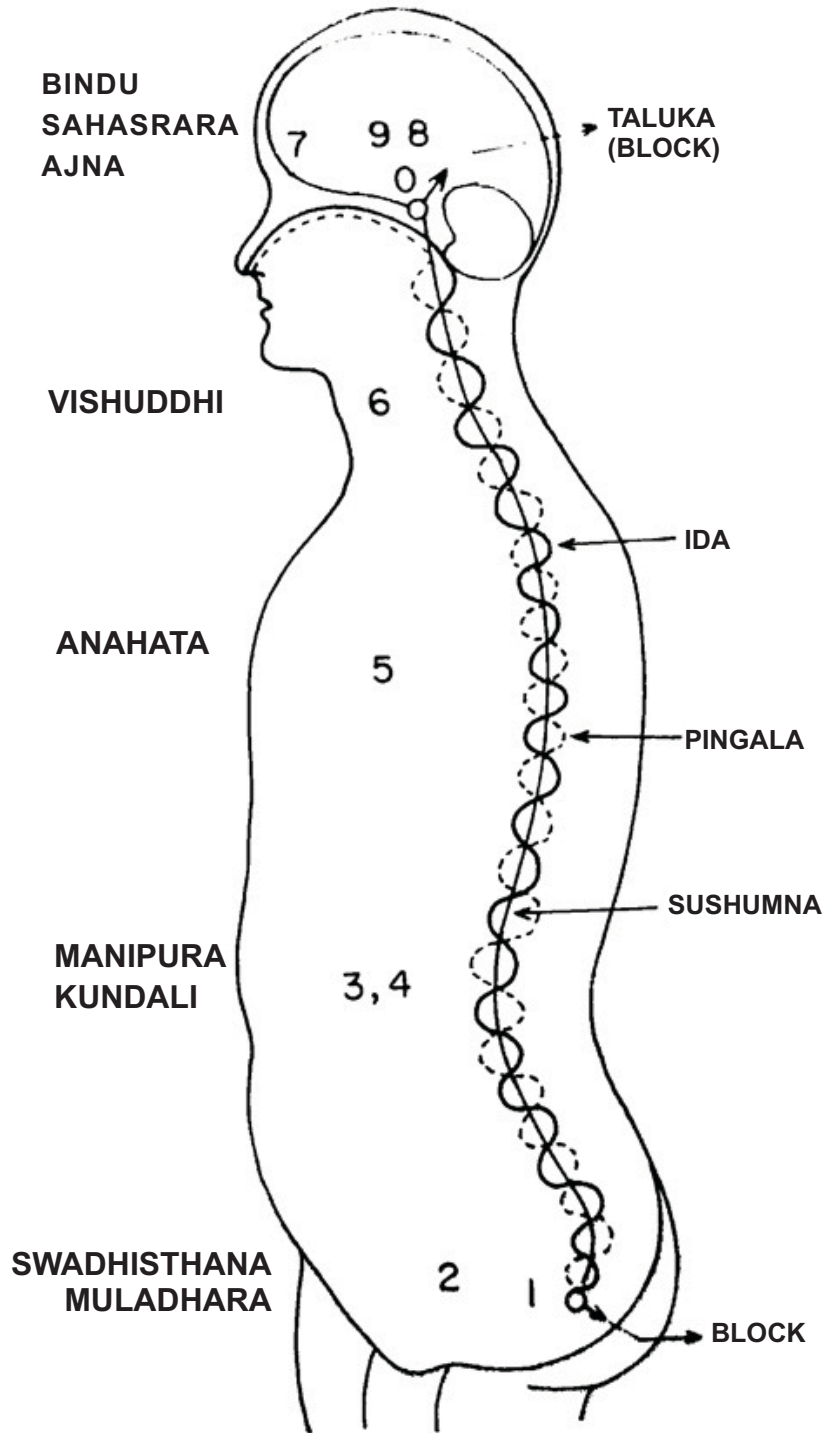


### DIAGRAM IIIC

- First Grade Energy of Essence of Consciousness
- Sex Sublimated
- Spiritual Will

# The Force Centres





## The Force Centres Explained

In the Universe, immeasurable as it may appear, there are only forty-nine points or important centres which are formed by three or more and up to seven rays, or lines of force, meeting at a point. Fewer than three lines of force do not constitute a centre of force. When six or seven lines of force meet, they form a major centre; when three, four or five lines of force meet, they form a minor centre. These centres can be considered as junction boxes of the Universe - they keep the Universe alive, supremely aware and intelligent, fully inter-communicative and highly spiritual. Before this spirituality, intelligence and awareness, the best of human specimen is like dry wood fit only to be burnt - unless the forty-nine centres in a human being are vibrant and functioning.

Such forty-nine centres repeat on a much smaller scale in each group of galaxies or in each galaxy; they repeat on yet a smaller scale in each solar system or a group of suns, and, still further, on a smaller scale in each human-life bearing planet. Finally, they repeat on the smallest scale in each human being. Below the human being, they are not to be found! A 'smaller scale' does not imply lesser or inferior in potency, only a different mode or level of expression.

In a planet with human-life-bearing forms, in the Sun with its solar system, in a cluster of stars in a galaxy, and in the Universe, these forty-nine centres are vibrant and functioning. This is unlike in human beings, who are not even aware of the presence of the twenty-one major and twentyeight minor centres within the body/brain system, because they are not functional in a normal human being.

These centres enable an individual to set up communications with a human-life-bearing planet, with the solar system, then in turn with any group of stars, with a galaxy or cluster of galaxies and, finally, with the Universe itself. The means of communication are provided by *Chittie*, Infinite Mind, the substance of the Universe. *Chittie* is pure life and awareness, highly spiritual and intelligent. In this way one can prove for oneself how vibrant, alive, intelligent and spiritual every part of the Universe is! Without these forty-nine

centres functioning, there is simply no possibility of authentic communication. It is the possibility of communication which keeps the Universe functioning-not a blind big-bang that creates chaos, out of which order is expected to emerge over billions of years by an unaccountable number of permutations and combinations of seemingly accidental events. Chaos can result when order breaks down, but order cannot emerge from chaos in the absence of a substance like *Chittie* or Infinite Mind, or in the absence of a source higher than Chittie, which for lack of proper expression, we term God.

If a human being were to stand erect with arms stretched out at the shoulders, palms forward, the forty-nine centres can be traced as in the chart alongside. The purpose of the twenty-one major centres is communication proper. The purpose of the twenty-eight minor centres - secondary generators - is to keep the twenty-one major centres in force by passing on their own force(power) to them. Some major centres have two minor centres to keep them well supplied. But, in a normal human being, even the first ten major centres are dormant. Indeed only two, viz. *muladhara* and *swadhisthana*, work automatically and irregularly. *Manipura* also functions irregularly to the detriment of human beings. Some people do make use of *muladhara* and *manipura*, along with their minor centres, for *tantric* purposes in the human body.

The six positive major centres in the evolved human being are (2) *swadhisthana*, (3) *kundali*, (5) *anahata* (made wholly positive by practices), (6) *vishuddhi* (made wholly positive by practices), (7) *ajna*, and (9) *bindu*. (1) *Muladhara*, (4) *manipura*, (8) *sahasrara* and (10) *taluka* are the four negative major centres. Centres (11)-(12) at the shoulders, (15)-(16) at the palms, and one below the navel near the hipbone (17) are also positive. Centres (13)-(14) at the elbows, (18)-(19) at the knees and (20)-(21) at the ankles are negative. So, in all there are eleven positive and ten negative major centres. The twenty-eight minor centres acquire the same polarity as the major centre, which they serve - this is also true for two minor centres associated with a major centre. *Muladhara*, *swadhisthana*, *kundali*, *manipura*, *vishuddhi*, *ajna* and *bindu* each have two associated minor centres. Again, negative and positive are to be taken in the sense of polarity in electricity.

Linking the ten major centres by *prana* rotation is called the meridian technique. Most yoga and Zen schools talk about eight major centres and fail to acknowledge *bindu* and *kundali*. Without the inclusion of *bindu* and *kundali*, however, no *prana* rotation as meridian rotation can make sense or be complete. Lines of force - meridians - connect (7) *ajna* to (5) *anahata* and together link (15)-(16), the palms. Lines of force connect (8) *sahasrara*, to (2) *swadhisthana* and together link (11)-(12), (13)-(14), i.e., the shoulders and the elbows. Lines of force connect (9) *bindu* to (6) *vishuddhi* and (3) *kundali* and together link (1)-(2), *muladhara* and *swadhisthana*. Again, in a normal human being, most of these lines of force are very weak and irregular in their working.

The ten major centres in the human body/brain system can be compared to the ten major aspects of the solar system and to the ten major centres on planet Earth. The following table shows the parallel correspondence between each major centre in the human system, each major aspect in the solar system and the approximate location of each major centre on Earth.

1. <i>Muladhara</i>	Earth	at the core of the Earth
2. <i>Swadhisthana</i>	Venus	at the core of the Earth
3. <i>Kundali</i>	Saturn	near Salzburg, the Austrian Alps
4. <i>Manipura</i>	Mars	in Siberia, Russia
5. <i>Anahata</i>	Mercury	near Rishikesh, India
6. <i>Vishuddhi</i>	Neptune	near Edinburgh, Scotland
7. <i>Ajna</i>	Pluto	at Kanyakumari, India
8. <i>Sahasrara</i>	Uranus	in the Rockies
9. <i>Bindu</i>	Jupiter	at Gangotri
10. <i>Taluka</i>	Herschel	at Haridwar, India

These ten major aspects of the solar system and the ten major centres of planet Earth work in the same manner as do the major centres in a human system whose inner evolution has developed consciously, so that all the twenty-one major and twenty-eight minor centres are active. The eleven minor centres of Earth are on the surface, underwater and under the ice-caps. All the twenty-one major and twenty-eight minor centres of Earth and the solar system are vibrant and functioning, because both Earth and Sun have developed their inner evolution. It has to be so, for without this inner evolution,



it would not be possible for suns and solar systems to survive on the physical plane for long periods that are calculated in billions of years. Nor would it be possible to sustain life, especially human life. A solar system having a human-life-bearing planet must also have a planet like Jupiter, a supportive and healing influence. Our solar system then, especially the Sun, Earth and Jupiter, irrespective of their size and luminosities in comparison with other cosmic entities, are very highly spiritually advanced. Nor would it be possible, without the functioning of the centres, for human beings to undertake conscious death and conscious birth. ∞

## The Intensity Charts Explained

The intensity charts, leading to holistic health and to Transcendence, tell clearly that a human being is structured in Transcendence. If that were not so, not one human being would have attained to the status of a *mahayogi* or a *maharshi*, or a saint or a prophet. All other life, even including the gods of the shastras, are not so structured, and to attain the Supreme they would have to ask first for a human birth.

And what is more significant; it matters not if a human being is asleep or has gone wrong, because the positive side of the four centres, Intellectual-Emotional-Sex-Movement(I-E-S-M), for thought formation have all the omnipotent force and omniscient wisdom if properly directed. These are the very four centres whose negative side makes a human being roam for eternities, sad and miserable. Sage Patanjali says in the *Yoga Sutra*, II(18): “*That which is experienced has three gunas (or qualities) - sattva, rajas and tamas. It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation.*” This eventual liberation is the right of a human being only! Refer to the columns for ‘positive attributes’ in the charts and see what is expected of a human being and what a human being is capable of. There is nothing to be added from outside, either from books or from teachers or gurus; nor are difficult *pranayamas* and/or *asanas* to be practised.

But, as *Yoga Sutra* also says. I(30): “*The obstacles to soul-cognition are bodily disability, mental inertia etc.*” The Sage implies that bodily disability that leads to mental inertia is the most damaging factor to Transcendence. As such, a human being is directed to such practices based on Nature’s rhythms as would keep one in excellent health that would not only prevent mental inertia but make the brain and mind all-attentive. These simple practices are based on certain rhythmic breathing. All of them need only a few minutes daily, so that the ordinary human being can live one’s sansaric life and yet attain to, Transcendence. Those who advocate difficult practices have not

properly understood yoga. Strenuous practices are understandable if one has to 'achieve' Transcendence, if we were not already so.

Here the counter question arises, what about the prevalent negative human nature active since the beginning of time? How can that be corrected? The answer is, if a room is dark will you sweep the darkness away or bring in light? If you bring in light, the darkness has to disappear! In the same way, as regards the negative human nature that has collected darkness through conflict in the mind and brain, simply bring in Nature's rhythm.

The practices recommended by *Yoga Sutra* are the six refining exercises, each for one minute duration, plus the most important, the three-step rhythmic breathing (3SRB), also shown in *Yoga Sutra*, to go along with the corrective methods set to the rhythm of 3SRB.

How come all previous translations of *Yoga Sutra* all over the world have no reference to such practices. We have given an exposition - it exposes what is hidden, or found between the lines. And such an exposition can only be found at the feet of the Transcendental Teacher strictly under guru-shishya parampara!

It would be better if we stop further arguments and begin at once - the proof of the pudding is in eating it, so too the proof of the rhythmic practices will be apparent within the first conscientious attempts at it. (We can hasten the removal of certain ailment created within the body/brain system due to persistent negative emotions by introducing rhythmic flower medicines of nature's positive emotions to counter all negative emotions.) Once rhythm enters; all conflict has to go, meaning the entire negative side of a human being will at first be subdued and later abolished. Soon the positive side will so result' and come into play, at first on a moderate key and then, as the practices together with 3SRB continue; the plus intensities of the four centres I-E-S-M as shown in the charts will rise to a crescendo to burst forth into Transcendence. The basic structure of a human being will shine through!

To these practices will later be added bhakti, the early steps to which are the upgrading of awareness practices also previously shown. Together the combination will blast away mountains of negativity. The road is simple and easy but has to be methodical. If God and Nature had not structured a human being in Transcendence then carrying out all the most difficult practices for eternities would give no results.

So the charts are laid out as follows: There are four centres: I, E, S and M, and for each there are four columns. These columns are for positive attributes, negative attributes, their intensities, and ailments prevailing thereby in a human being. The intensities are of the various being states or mind modifications, the output of the I-E-S-M centres. The diseases and ailments shown refer only to the negative intensities. They are shown here with the purpose of making it clear that our constant wrong thinking and our constant wrong breathing are responsible for our suffering, not some arbitrary destiny forced on us by some autocratic power called 'God'. There are two such charts.

In chart I, the ratio of intensities in the I-E-S-M centres is 2:4:8:2, as found in normal human beings, in whom the negative side prevalent before the start of rhythmic practices. It denotes internal imbalance and greatly chaotic inner conditions. Imbalance signifies failure on the part of the individual who is carried away by his emotions and sex force. As the *Geeta* says, "*such persons are carried away by their tumultuous senses.*" Negative intensities are mostly operational; positive intensities may result on rare occasions. The essential remedy is mental integrity. Wrong breathing is to be corrected and replaced by constant, continuous 3SRB. Wrong thinking is to be corrected by self-observation and self-analysis, by watching one's drifts and honestly analysing them.

In chart II, the ratio of intensities in the I-E-S-M centres is 5:2:2:1. It signifies that internal imbalance has changed towards balance to an appreciable degree- the emphasis now is on the positive intensities. As the practises begin and continue, thus the noble attributes become nobler and the vulgar ones become weaker and die out. People at this stage are good with fine characters. There is a corresponding change in the duality of prana circulation in the primary body and, with it, chemical changes in the physical body. Breathing tends towards being slow and rhythmic. This brings about changes in the afflicting ailments for the better, resulting in some ailments getting cured. This condition ought to be free of diseases and ailments. However, the laws of karma and the laws of cycles are still operative and will visit the individual; the ailments, comfortingly, will be of reduced intensity and over a shorter duration.

These two charts differ only in their intensities columns. The other columns (positive attributes, negative attributes,

diseases/ailments) are identical. Therefore, the two charts have been combined and presented as one composite chart (pages 163 to 186) having five columns (positive attributes, intensities of chart I, intensities of chart II, negative attributes, diseases/ailments).

Some people seem good, some people are good; some people appear - religious, some people are religious; some people seem gentle and kind, some people are gentle and kind. Such illusions and facts of seeming and being are all betrayed by the ailments, their intensity and duration, as shown in the charts. Let it also be understood that the laws of karma and the laws of cycles (the configuration of the influencing planets and stars repeating to produce the fruit of karma created in past lives) are always operational. It is all so complicated that even the Lord Buddha would only say, **“It is all wheels within wheels.”**

The characteristics of the breath are indicated atop each centre, based on *svara-nadi shastra*. Changes in heat, humidity, strength and frequency of breath occur often in those functioning as per chart I and much less often in those in chart II, depending on the moods, emotions and reactions of the individual. To understand the charts clearly, various cases must be studied, permutations and combinations of intensities must be worked out for all kinds of ailments, intense or mild, of short or long duration.

What is the situation with the ordinary, average person? Refer the text. As we came down the cycles of involution in *Bhuh* universe, imbalance between the four centres came about. Earlier, balance meant that the intellectual centre was at one time able to balance the total force of the emotional, sex and movement centres, and so all our actions were balanced. This balance we denote by the ratio 5:2:2:1. It was ruined while coming down the cycles because during involution reaching the grossest point nadir where humanity was to be of brute form and behaviour, such balance was not required. Leave alone balance the intellectual centre was totally overwhelmed and surrendered to the combined force of the emotional and sex centres, and so the movement centre only obeyed them and disregarded the intellectual centre.

Now once again on the upward arc - evolution - in sub-stages 1, 2, 3 and early 4, the human brain was in near brute state, what we

term the primitive man. We are now just coming out of this state today, and so for the majority of mankind this imbalance prevails yet. This imbalance we denote by the ratio 2:4:8:2, where 2 of the intellectual centre is confronted by the joint power of the emotional and sex centres ( $4 + 8 = 12$ ). This is described in diagram 1.

Then comes the in-between state of person who struggles to change this ratio again to establish balance but fails again and again. This is described in diagram 2. Finally, persons who have succeeded in their struggles or who are always on their guard and are now able to maintain the balance shown by the ratio 5:2:2:1 are described in diagram 3a. Here the 5 of the intellectual Centre is more powerful than 2 of emotions plus 2 of sex put together, so that the movement centre now obeys the intellectual centre. How this is to be done is fully explained in the text.

Those established in 2:4:8:2 we know as criminals or anti – social persons. Those who cannot help behaving as per this ratio are sent to jail instead of showing them the right method. But all those having the ratio 5:2:2:1 we cannot call good, because those who are firmly established in 5:2:2:1 is very, very rare indeed - the others are, as stated earlier, 'on guard'. And such are 99% of those who are good because of law and order, society, family and friends. Such pressures keep them good, but during war, riots, anarchy, etc., they let go their guard.

An individual, even if he be an illiterate farmer but with 5:2:2:1 ratio established, is according to us educated and cultured, while a person with academic qualifications and coming out of a finishing school but with a 2:4:8:2 ratio is according to us an uneducated and uncultured person. And in life we come across millions of such specimens – they carry this mask of culture and education.

Now to the actual use and working of the intensity charts, Each thought can be expressed as a mathematical sum, whether plus or minus in resultant intensity, according to the charts. If, as per chart I, the thoughts are (i) strong hate and vengeance (- 3850), (ii) alcoholic and prone to sex (-6100), and (iii) fond of painting (+ 5900), the final sum is – 4050. If, as per chart II, the thoughts are (i) understanding (+ 5000), (ii) selfless love for a11 (+ 1825), and (iii) abnormal sex (-1625), the final sum is + 5200.

Please remember that a person with 2:4:8:2 ratio can at times have thoughts of plus intensity and a person with 5:2:2:1 ratio can have occasional thoughts of minus intensity at times, but in 99% of the cases individuals will be dictated by their ratio. This brings out one very important point. Those who are firmly established in 2:4:8:2 belong to diagram 1, and those who belong to diagram 3a where the ratio is 5:2:2:1 firmly established (though such are very rare), they will act accordingly, normally and always. But for those who are struggling between diagrams 1 and 3a – those who are as per diagram 2 – and fail again and again to achieve the ratio 5:2:2:1, the fluctuations from minus to plus and vice versa are enormous. Such are mentally miserable people who are very sensitive, and such are by millions all over the world, indeed the average human being. These persons are victims of religion, philosophy, preaching, threat of hell and lure of heaven, Christian science, etc., because there is no practical way shown, only faith and belief are held out! In the text, you will find practical guidance, so that such people will soon be able to establish the ratio 5:2:2:1 and -be free from their miserable state.

Continuous negative intensities beyond -1500 in magnitude makes an individual prone to serious disease as shown in the chart, and continuous positive intensities keeps a person healthy (not taking into account leftover, or *prarabdha, karma*). *Karma* is the *shastras* way of saying that someone's past life total at the time of death was over -1500, and so one is born accordingly. Prayers, *japa, satsang*, et al., are not going to reduce this negative sum; it is to be consciously altered to positive as shown in text (and not out of fear and beliefs).

In case of people belonging to either of diagram 1, 2 or 3a, should a sudden thought of great positive or great negative intensity bring the resultant answer between 0 and 15, death would ensue, as the charts show, by cardiac arrest or apoplexy, or brain malfunctioning.

How do the intensity charts work? For the human brain computer, the data is memory patterns, whether of this life or of all the previous lives already collected in the pools. This data, our memory, will give the answer and make the person act accordingly. Thus, the intensities refer to the relative strengths in the functioning of the four I-E-S-M centres in the brain computer, working incessantly and colouring all answers, with the movement centre faithfully

carrying out whatever final conclusion these computers have come to an answer. In the Indian shastras this answer will be according to an individual's dharma! here dharma means the individual's inherent qualities – *sanskaras*, or structure. (The dharma of a snake is to sting, one cannot philosophize with a snake.) What the *shastras* term as dualities of *rajas* and *tamas* are the qualities of the emotional and sex centres combined, and *sattva* is denoted by the intellectual centre.

So does the *Geeta* say, “*Whenever spirituality decays and adharma prevails, I am born from age to age, O Arjuna*”. This means that whenever the intellectual centre is overwhelmed spirituality decays, because imbalance cannot show path to right action. This suggests that balance will show the path to right action.

We have noted that all incoming impulses, all collected memory patterns, all thought pictures (whether in negative or developed state), all forms in universe, both seen and unseen, gross, opaque, subtle or transparent—all that is created and exists – follow a universal code. This universal code is composed of billions upon billions (innumerable) shades of *tamas*, *rajas* and *sattva*, in varying proportions in all conceivable permutations and combinations. The infinite mind, the ultimate catalyst for all thinking processes, encompassing the entire Universe is the cause and source of this universal code – it holds the code in perfect balance and rhythm.

Each human being's own code and spectrum is dictated and determined by one's magnetic point formed over ages of wrong living and thinking. Each individual and each object has a magnetic point with a code and a spectrum of this code. So only those incoming impulses that fall within this spectrum - maximum and minimum limits about a mean intensity – will enter one's body/ brain system and correspondingly draw out nearly identical (within the spectrum) memory patterns that meet the near exact proportions of its qualities. One cannot escape from this rigid law of resonance. One is thus guided or misguided to objects, persons and places falling within this spectrum. So, the final answer will always be coloured by these four centres and they will work as per their ratio. This ratio forms the ultimate *sanskaras* of an individual!

There is a critical line to this universal code, a particular combination of the three qualities or equivalently a particular



functioning of the brain computer centres. All persons below this critical line will experience pain, conflict, unhappiness and disease; persons above it will be free of pain and disease, will have rhythm and happiness, to that extent that they are above or below the critical line.

All future destiny can be called “*pain yet to come*”, and so both the Buddha and sage Patanjali have said, “*pain which is yet to come can be warded off*”. Through diligently employing the corrective methods, the 3SRB and the refining exercises shown to correct one’s magnetic point, we can consciously take our code and spectrum safely across the critical line and establish ourselves very high up to be safe from all coming future pain and destiny. Remember, destiny itself has to obey this universal code, for it is itself composed and structured by it, and if you are above it, it will pass below you harmlessly. Do not philosophize, nor cry, pray or carry out meaningless rites and ceremonies – simply obey the law. Do not ask why the Christ, Ramakrishna and other saints suffered – unless there is a specific reason it cannot happen.

Thus, the two charts beautifully prove that conflict and negativity are replaced by rhythm and balance – all the negative intensity attributes get reduced and the positive intensity attributes increase and keep increasing rapidly. It is natural flow based on Nature ‘s law of rhythm. This is the rhythm of Nature found on this planet and not the creation of some human brain. To know such laws, one has to be under *guru – shishya Parampara*, not only in this life but for life after life.

In an ordinary human being, emotions (E) and sex (S) are boiling with human passions, yet for these same two centres, on the positive side of the (E) column, we find the lofty attributes, sublime love of God, reverent and prayerful, adoration of Divine Fragment, aspiration to spirituality, purified gold, purified dynamic life energy, etc., and in the positive column for (S) we find the attributes, godhead, illuminated, psychic awakening in matter of body/brain system, realization, renunciation, etc. so even if a human being is sunk deep in mire, then by Nature’s rhythm one can blast away the most raging negativity and stifling inertia, drive away all conflict and darkness, and fill the entire body/ brain system with Transcendence. This is the principle on which true yoga is based. ∞

## The Intensity Charts

### CHART I (2:4:8:2)

#### 1.INTELLECTUAL CENTRE

Warm and moist breath, 14 – 17 breaths per minute, 4 – 7 fingers in length; breathing irregular

### CHART II (5:2:2:1)

#### 1.INTELLECTUAL CENTRE

Mildly warm and dry breath, 12 – 15 breaths per minute, 7 – 15 fingers in length; breathing regular

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
1	understanding	+ 2000 –	+ 5000 –	intense, continuous anger	coma
2	have a complete knowledge, a specialist	+ 1975 –	+ 4937 –	intense egotism, show-off mentality	loss of memory
3	abolition of ego	+ 1950 –	+ 4875 –	refusal to flow with experiences	abdominal cramps
4	kind and generous mind	+ 1925 –	+ 4813 –	mental block; stiff, closed mind	ruined kidney
5	enthusiasm of action	+ 1900 –	+ 4750 –	brooding over insults and seeking revenge	abscess near neck and face
6	open mind, a constant learner	+ 1875 –	+ 4687 –	ignorant, but superiority complex	cerebral haemorrhage
7	affection for divine	+ 1850 –	+ 4625 –	belief in violence	accident prone
8	earn respect	+ 1825 –	+ 4563 –	mentally lazy and foolish narcissism	blindness
9	aspiration for silence in mind	+ 1800 –	+ 4500 –	family friction and arguments	adenoids
10	logical mind	+ 1775 –	+ 4437 –	consistent anger, foul language	apoplexy

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
11	power to reject adverse suggestions	+ 1750 –	+ 4375 –	anxiety and defeatism	adrenal ailments
12	orderly mind	+ 1725 –	+ 4313 –	ruffled, unsteady mind	stroke and/ or shock
13	mental aspiration	+ 1700 –	+ 4250 –	closed mind not accepting the present	premature old age
14	wise, guiding type	+ 1675 –	+ 4187 –	inferiority complex; mean and greedy	brain tumour
15	awakening	+ 1650 –	+ 4125 –	sexual crimes	AIDS
16	good grasping power and concentration.	+ 1625 –	+ 4063 –	meanly, deliberately cause misunderstanding	brain cancer
17	mental balance	+ 1600 –	+ 4000 –	guilt, futility – based depression	alcoholism; addiction to other things
18	highly active and agile mind	+ 1575 –	+ 3937 –	back-biting, gossipy type	insomnia and/ or cancer
19	benevolence	+ 1550 –	+ 3875 –	make mountains of mole – hills, irritation	various allergies
20	forgiving type	+ 1525 –	+ 3813 –	purposefully cause unhappiness	full paralysis
21	illuminated mind centre	+ 1500 –	+ 1375 –	suicidal tendency	Alzheimer's disease
22	rational, clear mind; (awake)	+ 1475 –	+ 3687 –	rebellious, undisciplined	insanity and / or partial paralysis
23	compassion	+ 1450 –	+ 3625 –	trust in no one, nothing; live in ear	amnesia

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
24	selfless, helping type	+ 1425 –	+ 3563 –	accepting self – defeat, brooding	arthritis
25	detachment	+ 1400 –	+ 3500 –	no- spine attitude	anaemia
26	kind, merciful to a fault	+ 1375 –	+ 3437 –	extreme possessiveness	psychosis and / or lung cancer
27	divine solitude	+ 1350 –	+ 3375 –	anger through frustration	internal bleeding
28	dignified approach to life	+ 1325 –	+ 3313 –	fruitless mental gymnastics	chronic bronchitis
29	perception	+ 1300 –	+ 3250 –	anger through confusion	pain, abscess in anus
30	steadfast and honest	+ 1275 –	+ 3187 –	cause mental torture and worry	alcoholism and / or TB
31	tranquillity of mind	+ 1250 –	+ 3125 –	preserve all mental debris	fistula in anus
32	detached – in- life, gyani or yogi	+ 1225 –	+ 3063 –	a revolutionary, mean and self – seeking	severe backache, pain in joints
33	equanimity	+ 1200 –	+ 3000 –	irritation from remorse and guilt	unbearable itching
34	very noble mind and pleasant nature	+ 1175 –	+ 2937 –	aggressive, bullying, a moral coward	epilepsy
35	mental voice	+ 1150 –	+ 2875 –	self – condemning	unexplained pain in body and mind
36	high mental capacity	+ 1125 –	+ 2813 –	very dirty mind and nature	Severe eye troubles
37	intuitive mind centre	+ 1100 –	+ 2750 –	non – trusting	deep anxiety
38	creative, organized mind	+ 1075 –	+ 2687 –	drive other insane	lumbago
39	conscious of duties, obligations	+ 1050 –	+ 2625 –	purposely create doubts,	migraine

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
40	living	+ 1025-	+ 2563-	self-seeking	severe abdominal pains
41	give happiness to others	+ 1000-	+ 2500-	living, but dead	ulcers, severe pain
42	alchemy	+ 975-	+ 2437-	rigid, closed mind; obstinate	canker sores
43	remove misunderstandings	+ 950-	+ 2375-	gulping down words, anger	angina and heart pains
44	ananda (bliss) in centres	+ 925-	+ 2313-	destructive tendencies; hatred	cancer in various stages
45	live harmoniously with all	+ 900-	+ 2250-	long-standing pain, hurt, grief	hallucinations
46	ascension	+ 875-	+ 2187-	purposely cause embarrassment	carbuncle
47	mind-over-matter type	+ 850-	+ 2125-	anger due to personal injustice	meningitis
48	aspiring to immortality	+ 825-	+ 2063-	effeminate man and/ or manly woman	car-, bus-, plane sickness
49	trustworthy	+ 800-	+ 2000-	feeling of being trapped	bad nerves, shaking hands
50	goodness embodied	+ 775-	+ 1937-	mean, purposely cause irritability	eccentricity
51	soaring aspiration	+ 750-	+ 1875-	selfish, inconsiderate	cataracts
52	firm and resolute	+ 725-	+ 1813-	seeing future as dark	pain in the joints
53	beginning of realization	+ 700-	+ 1750-	grave-digger mentality	chills and cold
54	discriminative and good	+ 675-	+ 1687-	mentally retreating	acidity
55	radiating peace in cells	+ 650-	+ 1625-	brooding, back - accounting refusing to change	some chronic disease

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
56	sweet tempered	+ 625 –	+ 1563 –	intense greed, self – gain	amoebic dysentery
57	perfect balance	+ 600 –	+ 1500 –	deliberately shut off joys of life	cholesterol
58	calm and collected	+ 575 –	+ 1437 –	mental fog, stupid	obesity
59	balance	+ 550 –	+ 1375 –	mental confusion, small hurts	colds
60	positive, hopeful, bright outlook	+ 525 –	+ 1313 –	idiotic-depression, obsession	backward, sub-normal
61	intimacy with divine	+ 500 –	+ 1250 –	impatience, annoyance all round	colic
62	peaceful, avoid quarrels	+ 475 –	+ 1187 –	purposely cause fear, worry	blood and heart disorders
63	consciousness turned to light	+ 450 –	+ 1125 –	feeling of oppression from parents	colitis
64	righteous – pride, mentality	+ 425 –	+ 1063 –	gambler, cheat	giddiness and severe half – headaches
65	abolition of ego	+ 400 –	+ 1000 –	escaping fear and the unwanted	coma
66	steady and able	+ 375 –	+ 937 –	bitter, mental revenge – planning	hernias of different types
67	self- respectful, kind and good	+ 350 –	+ 875 –	prefer loneliness, avoid people	allergies of different types
68	enlightened prudence	+ 325 –	+ 813 –	do not like what one sees around	conjunctivitis
69	avoid games of chance	+ 300 –	+ 750 –	shameless, over -smart	palsy
70	initiation	+ 275 –	+ 687 –	stuck in past memory	constipation
71	self – sacrificing	+ 250 –	+ 625 –	sarcastic, fault – finding	phobias, skin eruptions

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
72	intuitive knowledge	+ 225 –	+ 563 –	feeling alone and sacred	coronary thrombosis
73	go out of one 's way to help	+ 200 –	+ 500 –	hurt purposely by fault – finding	high or low blood pressures and disorders
74	material continuity	+ 175 –	+ 437 –	gripping tension	cramps
75	mild – natured	+ 150 –	+ 375 –	brutal – but – coward attitude	addiction of various types
76	conversion of higher mind	+ 125 –	+ 313 –	mental imbalance	Cushing 's disease
77	forgiving	+ 100 –	+ 250 –	revengeful	valve or hole in heart disorder
78	mind of light in matter	+ 75 –	+ 187 –	nursing hurts	cysts
79	light without obscenity	+ 50 –	+ 125 –	firm belief in hurts, and that no one cares	cystic fibrosis
80	thirst to understand	+ 25 –	+ 63 –	isolation, not wanting to hear	deafness
81		0 – 15	0 – 15		death

**CHART I (2:4:8:2)**

**2.EMOTIONAL CENTRE**

Very Warm and very moist breath, 16 – 18 breaths per minute, 4 – 7 fingers in length; breathing irregular

**CHART II (5:2:2:1)**

**2.EMOTIONAL CENTRE**

Mildly warm and dry breath, 14 – 16 breaths per minute, 7 – 15 fingers in length; breathing regular

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
1	sublime love of god	+ 4000 -	+ 2000 -	worship of self, mean and greedy	paralysis
2	reverent, prayerful, in awe	+ 3950 -	+ 1975 -	intensely possessive and selfish	arthritis
3	abundance of beauty	+ 3900 -	+ 1950 -	longing for love	aches and pains
4	dedication to a good, noble cause	+ 3850 -	+ 1925 -	strong hate and vengeance	TB and/or total blindness
5	Adoration	+ 3800 -	+ 1900 -	emotional starvation	Addison's disease
6	self-sacrificing, all-sacrificing	+ 3750 -	+ 1875 -	treacherous, unscrupulous	lung cancer and/or lungTB
7	spiritual aspiration	+ 3700 -	+ 1850 -	unexplained extreme fears	anorexia
8	selfless love for all	+ 3650 -	+ 1825 -	stab-in-the-back type, opportunist	severe asthma
9	purified gold	+ 3600 -	+ 1800 -	fear of life	appendicitis
10	mother's love	+ 3550 -	+ 1775 -	unforgiving of hurt or insult	kidney, stomach ailments
11	purified dynamic life energy	+ 3500 -	+ 1750 -	insecurity	excessive eating
12	inward peace	+ 3450 -	+ 1725 -	biting jealousy, get even mentality	anaemia, intestinal ailments



<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
13	matter prepares for supramental	+ 3400 -	+ 1700 -	over-protecting oneself	loss of appetite
14	love for animals, birds	+ 3350 -	+ 1675 -	heartless and/or godless	insanity, lunacy
15	mental surrender	+ 3300 -	+ 1650 -	resistance, tension, narrow mind	arteriosclerosis
16	sacrificing money for a good cause	+ 3250 -	+ 1625 -	neaky, stealthy, behind-the-back type	shock and/or stroke
17	mental voice	+ 3200 -	+ 1600 -	stifle life's natural joys	artery congestion
18	courage in face of danger	+ 3150 -	+ 1575 -	totally dishonest, undependable	high blood pressure and angina pains
19	aspiration for purity	+ 3100 -	+ 1550 -	criticism, resentment, bitterness	arthritis
20	patriotic and brave	+ 3050 -	+ 1525 -	self-seeking and intensely mean	coronary thrombosis
21	spiritual aspiration	+ 3000 -	+ 1500 -	blaming others, feeling victimized	arthritis of fingers
22	father's genuine love	+ 2950 -	+ 1475 -	changing moods; unsteady and uncultured	amoebic dysentery
23	divine presence	+ 2900 -	+ 1450 -	not growing up mentally, emotionally	asphyxiating attacks
24	knowledgeable but humble	+ 2850 -	+ 1425 -	mean and greedy, jealous of all	severe nasal troubles
25	fire in mind (purity)	+ 2800 -	+ 1400 -	smothered love, suppressed crying	asthma
26	nobility, love for the weak and down-trodden	+ 2750 -	+ 1375 -	unmanageable persecution complex	nervous breakdown

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
27	Tapasya	+ 2700 -	+ 1350 -	not-accepted feeling	athlete's foot and other leg problems
28	have ideas of true grandeur	+ 2650 -	+ 1325 -	weakness for praise; all-round wrong-doing	palpitations, angina pains
29	perfect vigilance	+ 2600 -	+ 1300 -	warmth and love missing	upper back deformed and painful
30	sublime thoughts	+ 2550 -	+ 1275 -	peacock or show-off mentality, playboy type	piles and fistula
31	true worship	+ 2500 -	+ 1250 -	recalling emotional debris	painful middle back
32	genuine love for all children	+ 2450 -	+ 1225 -	uncompromising type	alcoholism and/or drugs
33	radiating purity	+ 2400 -	+ 1200 -	fear of unemployment and financial problems	severe pain in lower back and hipbone
34	truthful, dependable	+ 2350 -	+ 1175 -	drinking, gambling type	albino, poor digestion
35	mental prayer	+ 2300 -	+ 1150 -	anger and revenge	bad breath and indigestion
36	obedient to will of God type	+ 2250 -	+ 1125 -	womanizer and flirt, cheatful ways	great eye troubles, near blindness
37	mentalized power	+ 2200 -	+ 1100 -	mind wool-gathering, no concentration at all	feeling of loss of balance
38	attached to, sacrifice for family	+ 2150 -	+ 1075 -	cheat at games and in life also	ulcers, stones, pain in intestines

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
39	true brotherly/sisterly love	+ 2100 -	+ 1050 -	frustrated, unscrupulous and dangerous	euphoria
40	love, sacrifice between real friends	+ 2050 -	+ 1025 -	have regrets, moody and selfharmful	goitre
41		+ 2000 -	+ 1000 -	tension from trying to control everything	baldness
42	fearless in life	+ 2000 -	+ 1000 -	possessive, undependable	psychosis
43	absence of desire	+ 1950 -	+ 975 -	no sweetness left	diabetes
44	accept challenging situations	+ 1900 -	+ 950 -	demanding, absolutely spoilt	stone in gall-bladder, kidney or pancreas
45	absence of grief	+ 1850 -	+ 925 -	fear ruining sleep	diarrhea
46	noble feelings between husband and wife	+ 1800 -	+ 900 -	unfaithful spouse	paralysis
47	Agni	+ 1750 -	+ 875 -	running away from life	dizziness
48	noble type of spouse	+ 1700 -	+ 850 -	quarrelsome type of spouse	severe nerve disorders
49	aristocracy of beauty	+ 1650 -	+ 825 -	sad, not wanting to hear	earache
50	very tolerant to a limit	+ 1600 -	+ 800 -	intensely greedy and mean	insanity
51	aspiring to spirituality	+ 1550 -	+ 775 -	mental eruptions	eczema
52	enjoy pleasures of mind	+ 1500 -	+ 750 -	passionate, animal type	apoplexy, fits
53	attachment to the divine	+ 1450 -	+ 725 -	ear of, and in, life	emphysema

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
54	harmonious living	+ 1400 -	+ 700 -	cause grief to others intentionally	blindness and/or stammering
55	power of spiritual beauty	+ 1350 -	+ 675 -	I-am-persecuted struggle; violence	epilepsy
56	fond of good living in a good way	+ 1300 -	+ 650 -	superstitious, believe in black magic	rash-allergy
57	light in blood	+ 1250 -	+ 625 -	not see anything pleasant in life	eye troubles
58	decorative mind	+ 1200 -	+ 600 -	unhealthy trance practices	scabies
59	emotional beauty in cells	+ 1150 -	+ 575 -	dark future	cataracts eye problems
60	disciplined mind	+ 1100 -	+ 550 -	frivolous nature, unsteady	cold, cough, and/or bronchitis
61	renunciation of desires	+ 1050 -	+ 525 -	never forgiving	glaucoma
62	helpful in distress	+ 1000 -	+ 500 -	uncooperative, disappointing	diabetes
63	richness of feelings	+ 950 -	+ 475 -	cross purposes in life	cross-eyed
64	hold honourable friend-ship	+ 900 -	+ 450 -	no-self-confidence, despairing type	growth in heels
65	conquest over greed for food	+ 850 -	+ 425 -	fear of the present	far-sightedness of eyes
66	great love for all, kind	+ 800 -	+ 400 -	sad or happy over trifles	impotence
67	foresight, prevision	+ 750 -	+ 375 -	fear of the future	near-sightedness of eyes
68	good-natured, frank but not blunt	+ 700 -	+ 350 -	ill-mannered, guilt-conscious	polio
69	Inspiration	+ 650 -	+ 325 -	unable to cope	fainting

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
70	give relief where needed	+ 600 -	+ 300 -	defiant and treacherous	various allergies
71	Invocation	+ 550 -	+ 275 -	over sensitivity	fat on the face
72	assertive but well-meaning	+ 500 -	+ 250 -	unbalanced	lumbago and/or coma
73	matter consenting to be spiritualized	+ 450 -	+ 225 -	boredom, lack of love	chronic fatigue
74	overlook faults	+ 400 -	+ 200 -	undependable, unsteady, rude	acidity and/or ulcer
75	peace in the nerves	+ 350 -	+ 175 -	reject femininity	female problems
76	accommodative	+ 300 -	+ 150 -	spineless, lazy, undependable	hernias of different types
77	Tranquility	+ 250 -	+ 125 -	burning anger high	fevers
78	Receptivity	+ 200 -	+ 100 -	blow to feminine ego	fibroids
79	unselfish prosperity	+ 150 -	+ 75 -	emotional debris collected	fistula
80	Sacrifice	+ 100 -	+ 50 -	ego and fear	index finger damaged
81	Service	+ 50 -	+ 25 -	anger and sexuality	middle finger damaged
82		0-15	0-15		death

**CHART I (2:4:8:2)**

**3. SEX CENTRE**

Hot and very moist breath, 18-24 breaths per minute, 4-7 fingers in length; breathing fast and irregular

**CHART II (5:2:2:1)**

**3. SEX CENTRE**

Mildly warm and dry breath, 15-18 breaths per minute, 7-12 fingers in length; breathing regular

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
1	mother's love for new-born	+ 8000 -	+ 2000 -	mother's desperation for new-born	cancer
2	chaste, good character	+ 7900 -	+ 1975 -	undue force in sex	syphilis
3	godhead	+ 7800 -	+ 1950 -	extreme fear of father or mother	bed-wetting
4	celestial thinking	+ 7700 -	+ 1925 -	dislike of sex during sex act	blindness, gonorrhoea
5	illuminated	+ 7600 -	+ 1900 -	live in fear; gulping down food and insults	regular belching
6	reverence	+ 7500 -	+ 1875 -	indulgence in unclean sex	chronic skin diseases
7	psychic awakening in matter	+ 7400 -	+ 1850 -	some earlier guilt at death	birth defects
8	great respect and love for spouse	+ 7300 - disorders	+ 1825 -	guilt over unclean sex acts	dangerous sexual
9	realization	+ 7200 -	+ 1800 -	feeling emotionally dirty	black heads
10	wholesome, satisfying,	+ 7100 -	+ 1775 -	often commit rape	permanent, dangerous

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
	pure sex				infectious diseases
11	renunciation	+ 7000 -	+ 1750 -	fear of letting go of something	bladder ailments
12	bodily graces and/or classical dancing	+ 6900 -	+ 1725 -	sex during menstrual period	high blood pressure and angina pains
13	revelation	+ 6800 -	+ 1700 -	unhappy life	bleeding gums
14	noble feelings about sex	+ 6700 -	+ 1675 -	hatred due to forced sex	bronchitis and/or TB
15	spiritual beauty	+ 6600 -	+ 1650 -	emotionally unstable	blisters
16	calm, satisfied in sex	+ 6500 -	+ 1625 -	abnormal sex-mania	painful colitis
17	power of harmony	+ 6400 -	+ 1600 -	lack of ideas	lack of circulation of blood
18	interest in poetry/drama	+ 6300 -	+ 1575 -	mental and physical sex storms	pneumonia
19	aspiration for divine consciousness	+ 6200 -	+ 1550 -	closing all mental doors	blood clotting
20	interest in music/songs	+ 6100 -	+ 1525 -	alcoholic and prone to sex	diabetes
21	devotion	+ 6000 -	+ 1500 -	long-standing emotional problem	high blood pressure
22	interest in classical painting	+ 5900 -	+ 1475 -	over-smoking, over-sexed	giddiness, noises in the ear
23	super mind	+ 5800 -	+ 1450 -	lack of love as a child	low blood pressure
24	interest in classical sculpting	+ 5700 -	+ 1425 -	regular trespass in sex	gout
25	surrender	+ 5600 -	+ 1400 -	fear of others and dislike of self	bad body odor
26	deep, true love between man	+ 5500 -	+ 1375 -	easily excitable in sex,	bad breath and bad health

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
27	and woman vital prayer	+ 5400 -	+ 1350 -	and long sex acts boiling anger	big boils
28	restful, gratifying sex feelings	+ 5300 -	+ 1325 -	frigid, fearful in sex	pain in the heels, debility
29	mental plasticity	+ 5200 -	+ 1300 -	no mental mobility	bone deformity
30	appreciative of beauty	+ 5100 -	+ 1275 -	love sexual flattery; unfaithful	hernias of various types
31	physical plasticity	+ 5000 -	+ 1250 -	not releasing bad and sad past memories	bowel problems
32	respect, sympathy for opposite sex	+ 4900 -	+ 1225 -	excesses in food, drink, smoking	insomnia
33	spiritual perfume	+ 4800 -	+ 1200 -	everything totally wrong with the brain	brain tumor
34	considerate and careful in sex	+ 4700 -	+ 1175 -	very clumsy in sex	weak and/or wet lungs
35	over mind	+ 4600 -	+ 1150 -	no mother's instinct	breast cancer
36	moderation, understanding in marriage	+ 4500 -	+ 1125 -	homosexual and/or masturbating	polio
37	mind of light acting in matter	+ 4400 -	+ 1100 -	too anxious as a mother	painful cysts, lumps in breasts
38	honest, faithful	+ 4350 -	+ 1075 -	shameless, exhibitionist	prostrate trouble, debility
39	good health, youthfulness preserved	+ 4300 -	+ 1075 -	only ruthless passion for sex, no warmth or respect	ulcers, other growth on or near sex organ



<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
40	friendly with opposite sex in a good way	+ 4200 -	+ 1050 -	bestly in sex	vertigo
41	communicate easily about life, sex	+ 4100 -	+ 1025 -	too timid to express even when right	breathing problems
42	perfection in form, graceful	+ 4000 -	+ 1000 -	sex with animals of the opposite sex	spermacetireaha
43	eternal	+ 3900 -	+ 975 -	belief that sex is bad	frigidity
44	love body-building and shaping	+ 3800 -	+ 950 -	wrong approach and wrong motives in sex	sterility
45	power of psychic consciousness	+ 3700 -	+ 925 -	bitterness, pride	painful gallstones
46	satisfying sex gestures	+ 3600 -	+ 900 -	contempt of partner after sex	urinary disorders
47	transformed sex centre	+ 3500 -	+ 875 -	mental, sexual morbidity	gangrene
48	great self-restraint	+ 3400 -	+ 850 -	corrupt sex ideas	abscess in or near sex organ
49	aspiring sex centre	+ 3300 -	+ 825 -	gripping fear	gas pains
50	avoid all excesses	+ 3200 -	+ 800 -	foxy, cunning with children regarding sex	allergies of various types
51	peace of sex centre	+ 3100 -	+ 775 -	lifelong uncertainty	gastritis
52	delicate tastes	+ 3000 -	+ 750 -	self-centred, mean in sex	ring worms, other skin diseases
53	connection to super mind	+ 2900 -	+ 725 -	worry thoughts of sex-fitness	problems with genitals

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
54	delicate, fine-looking body	+ 2800 -	+ 700 -	dissipation in sex	blindness
55	connection between light and the physical	+ 2700 -	+ 675 -	poor ideas, negativity	glandular problems
56	appreciative of beauty, high tastes	+ 2600 -	+ 650 -	disgusting sex habits	breathlessness
57	body consciousness	+ 2500 -	+ 625 -	feeling of being a victim; unfulfilled life	goiter
58	very warm feelings	+ 2400 -	+ 600 -	non-cooperative in sex	palsy
59	conciliation	+ 2300 -	+ 575 -	dominate all; impatient	gout
60	very good character	+ 2200 -	+ 550 -	mental disorders in sex	impotence or frigidity
61	creative word	+ 2100 -	+ 525 -	stress-pressure	premature white hair
62	create happiness in married life	+ 2000 -	+ 500 -	frustrated in sex	impotency
63	eternal presence	+ 1900 -	+ 475 -	continually building resentment	various growths
64	co-operative love partner	+ 1800 -	+ 450 -	undependable and mean sex relations	homosexuality
65	divine will	+ 1700 -	+ 425 -	emotionally, sexually unsatisfied	halitosis
66	good and clean in sex	+ 1600 -	+ 400 -	blackmailer in sex, painful menstruation	leprosy
67	flame of aspiration	+ 1500 -	+ 375 -	vile gossip, foul thinking	hay fever
68	work for happiness in sex	+ 1400 -	+ 350 -	untrustworthy sex partner	leukemia

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
69	healing	+ 1300 -	+ 325 -	criticism through fear	headaches
70	love a good, happy home	+ 1200 -	+ 300 -	loose and free with opposite sex	infertility
71	integral prayer	+ 1100 -	+ 275 -	great fear in pit of stomach	heartburn
72	fond of flowers	+ 1000 -	+ 250 -	no control over sex	cancer
73	integral solace	+ 900 -	+ 225 -	unending emotional problem	heart problems
74	decorate home	+ 800 -	+ 200 -	over indulgence in sex	rickets and/or TB
75	refinements of habits	+ 700 -	+ 175 -	biting thoughts about money, position	heart attack, valve or hole in heart problems
76	good tastes	+ 600 -	+ 150 -	watch sex pictures, read sex books	severe constipation, colic
77	benevolence	+ 500 -	+ 125 -	unable to meet responsibilities	hemorrhoids
78	like to be with family	+ 400 -	+ 100 -	resistance to change	liver problems
79	fond of friend circle	+ 300 -	+ 75 -	incorrect expressions	various hernias
80	conquering fervor	+ 200 -	+ 50 -	public shame, wrong ideas on sex	herpes
81	elegance	+ 100 -	+ 25 -	not willing to move forward	hip problems
82		0-15	0-15		death

**CHART I (2:4:8:2)**

**4. MOVEMENT CENTRE**

Warm and moist breath, 16-24 breaths per minute, 7-10 fingers in length; breathing fast and irregular

**CHART II (5:2:2:1)**

**4. MOVEMENT CENTRE**

Mildly warm and dry breath, 16-20 breaths per minute, 10-15 fingers in length; breathing regular

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
1	physically strong but good, no bully	+ 2000 -	+ 1000 -	physically aggressive	stiff joints
2	protects the weak	+ 1975 -	+ 987 -	love to provoke fights	swollen, painful knee
3	heroic action	+ 1950 -	+ 975 -	failure, loss, immature	Bright's disease
4	maintain law and order	+ 1925 -	+ 963 -	create disputes	amputation
5	purity in action	+ 1900 -	+ 950 -	family flare-ups	bronchitis
6	love military service	+ 1875 -	+ 937 -	disrupts happy home	fractures
7	spiritual aspiration	+ 1850 -	+ 925 -	burning in anger	burns
8	join police	+ 1825 -	+ 913 -	evasive through weakness	bone TB
9	wakefulness in mind	+ 1800 -	+ 900 -	fear solidified	callouses
10	honest, well-settled ways	+ 1775 -	+ 887 -	on the run due to guilt complex	slip-disc
11	abundance of beauty	+ 1750 -	+ 875 -	justify fault-finding	enlarged liver
12	reposeful, steady	+ 1725 -	+ 863 -	defiant of all authority	deformities of arms and legs

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
13	pure sense of beauty	+ 1700 -	+ 850 -	constant depression and grief	breathlessness and lung problems
14	fond of non-classical dancing	+ 1675 -	+ 837 -	physically exhausted from bad habits	deformities of other body parts
15	attachment of cells to divine	+ 1650 -	+ 825 -	better die than fight attitude	lupus
16	fond of outdoor games	+ 1625 -	+ 813 -	use strength in wrong ways	flat feet
17	new birth	+ 1600 -	+ 800 -	a warning by nature to take care of mind	lymph problems
18	energetic, sportsman like	+ 1575 -	+ 787 -	unnecessary physical movements	hamstrung muscles
19	intuitive mind centre	+ 1550 -	+ 775 -	fear of not being wanted; fear of aging	menopause problems
20	fond of heavy exercises	+ 1525 -	+ 763 -	love to torment the physically weak	chest and back deformities
21	mastery of sex	+ 1500 -	+ 750 -	belief that sex is sinful, dirty	menstrual problems
22	fond of land sports	+ 1475 -	+ 737 -	cruelty to animals	hydrocephalus
23	Radha's consciousness	+ 1450 -	+ 725 -	get annoyed over small issues	bruises
24	fond of swimming	+ 1425 -	+ 713 -	cruel actions in general	polio
25	conversion of the higher mind	+ 1400 -	+ 700 -	sexual fears	migraine
26	fond of gymnastics	+ 1375 -	+ 687 -	lazy, sleepy-headed, love table-work	varicose veins

<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
27	divine grace	+ 1350 -	+ 675 -	inappropriate sexual relations	miscarriage
28	very supple in body, fresh in breath	+ 1325 -	+ 663 -	habit of drumming fingers and/or shaking legs	angina pectoris
29	energy of a plastic mind	+ 1300 -	+ 650 -	closed mind, set opinions	mouth problems
30	sound sleeper, yet easy riser	+ 1275 -	+ 637 -	mean-natured, talk to oneself	cramps
31	enlightened	+ 1250 - +	625 -	hard-hearted, iron-willed	multiple sclerosis
32	quick reflexes	+ 1225 -	+ 613 -	races cycles	giddiness
33	sweetness of thought	+ 1200 -	+ 600 -	fear of losing control	loose motion sickness
34	steady posture	+ 1175 -	+ 587 -	fond of riding	sleeplessness and/or restlessness
35	faithful in everything	+ 1150 -	+ 575 -	living in past mire and filth	mucous colon
36	avoid all arguments and quarrels	+ 1125 -	+ 563 -	race-horse jockey	shock and/or stroke
37	fire in mind	+ 1100 -	+ 550 -	hurt emotionally from parent	nail-biting
38	socially active	+ 1075 -	+ 537 -	careful, steady driver	angina
39	races cars	+ 1050 -	+ 525 -	dull teacher	nervous backache
40	flame of aspiration	+ 1025 -	+ 513 -	refuse fresh experience	nausea
41	avatar in the making	+ 1000 -	+ 500 -	abused speech earlier	dumb
42	abundant expression	+ 975 -	+ 487 -	unable to meet life's problems	hypoglycemia
43	aspiration for silence	+ 950 -	+ 475 -	purposely abusive and	deaf

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
44	supreme peace of mind	+ 925 -	+ 463 -	jarring attitude	impotence
45	nature aspiring in body	+ 900 -	+ 450 -	social beliefs of sex; fear of mother	dwarfism
46	attempt towards immortality	+ 875 -	+ 437 -	abused human body previously gone beyond the point of no return	incurable disease
47	total conversion	+ 850 -	+ 425 -	deliberately hurt the deaf and dumb	spastic
48	emotions awake to the divine	+ 825 -	+ 413 -	gripping dread	indigestion
49	balance of nature in body- brain system	+ 800 -	+ 400 -	brooding, nervous, sensitive, fearful	damaged motor neurons
50	contemplation of divine	+ 775 -	+ 387 -	revolutionary, trigger-happy	become a vegetable
51	exclusive turning inward	+ 750 -	+ 375 -	no value for human beings	guilt, ending in suicide
52	broad-ranging activities	+ 725 -	+ 363 -	anger, annoyance	infections
53	psychic balance in primary	+ 700 -	+ 350 -	non-patriotic, sell one's nation	bed-ridden for life through accident
54	purified sex centre	+ 675 -	+ 337 -	total wrong thinking	inflammations
55	know how to listen	+ 650 -	+ 325 -	pimping	hernias of various types
56	communion with divine	+ 625 -	+ 313 -	negativity, fear	influenza
57	humility before divine	+ 600 -	+ 300 -	sly movements	vertigo

Sr no	Positive Attributes	Intensities Chart I	Intensities Chart II	Negative Attributes (Cause of Ailments)	Diseases/Ailments
58	deep love for Divine Fragment	+ 575 -	+ 287 -	escapism, withdrawal	insanity
59	divine love spreading outward	+ 550 -	+ 275 -	unplanned life	sterility
60	tranquility in sex centre	+ 525 -	+ 263 -	uncalled-for fears	insomnia
61	purified dynamic energy	+ 500 -	+ 250 -	lazy, procrastinating	pain in joints
62	flame of aspiration	+ 475 -	+ 237 -	unsatisfied, remorse	itching all over
63	striving towards truth	+ 450 -	+ 225 -	dull, fretting, never satisfied	intestinal troubles, colic
64	first spiritual awakening	+ 425 -	+ 213 -	unbalanced reason	jaundice
65	striving towards wisdom	+ 400 -	+ 200 -	clumsy walk	inbred and external, piles
66	repentance-to-redeeming	+ 375 -	+ 187 -	resentment, revenge	jaw problems
67	emotive being	+ 350 -	+ 175 -	learns shooting with bad motives	injuries from one's own gun
68	purified senses	+ 325 -	+ 163 -	resisting changes in life	joint pains
69	pure emotive centre	+ 300 -	+ 150 -	complaining type, create trouble	giddiness, headaches
70	expressive silence	+ 275 -	+ 137 -	disappointment, failure, shame	kidney problems
71	collective harmony of cells and organs	+ 250 -	+ 125 -	fidgety, nervous	slip-disc, backache
72	peace in cells	+ 225 -	+ 113 -	emotional lump in throat	laryngitis
73	conciliation turned inward	+ 200 -	+ 100 -	childish, foolish, and aggressive	spondylitis
74	purity in all cells	+ 175 -	+ 87 -	childhood problems upper-most	various leg problems
75	matter consenting to divine	+ 150 -	+ 75 -	immature, loud-voiced	lumbago, joint pains
76	emotional beauty in cells	+ 125 -	+ 63 -	fear of future	lower leg problems



<b>Sr no</b>	<b>Positive Attributes</b>	<b>Intensities Chart I</b>	<b>Intensities Chart II</b>	<b>Negative Attributes (Cause of Ailments)</b>	<b>Diseases/Ailments</b>
77	nature makes an offering	+ 100 -	+ 50 -	love to stand on board of bus or train	angina
78	beginning of realization in body/brain matter	+ 75 - +	37 -	feeling that one is not clean enough	leprosy
79	human passions show change	+ 50 -	+ 25 -	brutal killing	leukemia
80	towards goal	+ 25 -	+ 25 -	anger with primitive emotions	liver problems
81		0-15	0-15		death

## ***Svara-Nadi Shastra***

*Svara* in Sanskrit means ‘voice’, and as voice is dependent on breath, *svara* also carries the connotation of ‘breath’. In this ancient science, a subtle and important relation is expressed between breath and *nadi*, or pulse. Pulse has been given more importance by western medical science – it is standard practice for a doctor today to first check the pulse and then the congestion in the chest and/or lungs to get some indication of the condition and/or ailment of breath. In ancient Indian medical science, breath was given more importance, quite besides the thought that life begins with the first breath and ends with the last. One of the most important breaths in *svara-nadi* is the all-purpose *yogi* breath, what we have called three-step rhythmic breathing (3SRB). We have already detailed the varied great benefits that result if this breaths is practiced for all twenty-four hours.

In ancient India, breath was found to have the following characteristics. It could be (i) long or short in strength, (ii) moist or dry in humidity content, (iii) warm or cool in temperature, and (iv) fast or slow in frequency or speed. From these eight conditions, we have the following twenty-four combinations:

- |                     |                     |
|---------------------|---------------------|
| (1) long and dry    | (7) short and moist |
| (2) long and cool   | (8) short and warm  |
| (3) long and slow   | (9) short and fast  |
| (4) dry and cool    | (10) moist and warm |
| (5) dry and slow    | (11) moist and fast |
| (6) cool and slow   | (12) warm and fast  |
| (13) long and moist | (19) dry and warm   |
| (14) long and warm  | (20) dry and fast   |
| (15) long and fast  | (21) moist and cool |
| (16) short and dry  | (22) moist and slow |
| (17) short and cool | (23) cool and fast  |
| (18) short and slow | (24) warm and slow  |

We may consider long, dry, cool and slow as positive

characteristics, and short, moist, warm and fast as negative characteristics. So the twenty-four combinations above can be divided into the six pure positive breaths (1-6), the six pure negative breaths (7-12) and the twelve mixed negative/positive breaths (13-24).

The pure positive and the pure negative breaths flow alternately from the left and the right nostril for a fixed duration of 90 minutes each. In the former case, the health of the individual is very good, coupled with rich character and sensitivity of emotion. In the latter case, health is also good, but now accompanied by animal-type disposition and robust bodies. Cases of pure positive or pure negative breaths are extremely rare, because human beings, good or bad, are invariably attacked by some strong positive or negative emotions of great intensity from time to time.

The remaining 12 mixed breaths (13-24) flow irregularly, both in frequency and duration, from either the left or the right nostril, depending on many factors, the most important being emotions raging within the individual at that particular time. These breaths always remain in a very fluid state, since emotions are fluid. Indeed, there are no permanent emotions except where chronic ailments are concerned. These variations give away the various ailments. These twelve breaths also denote the twelve modern biochemical systems of treatment by the twelve-biochemical salts.

The base for both breath and pulse, and indeed the connecting link between them, is *prana* intake. *Prana* is cosmic impulse that enters and flows in the primary body with consequent effects on the secondary or physical body. *Prana* is of seven different grades serving seven different purposes. *Prana* of seventh grade flows in the mineral kingdom, of sixth and fifth grade flow in the vegetation and animal kingdoms and in human beings who have not evolved sufficiently from within. These three grades are for life and awareness. Inwardly developed human beings do take in higher *prana* impulses of fourth, third and even second grade, but the relationship between *prana*, breath and pulse remains the same. **All *prana* intake into the human body is at the perineum (*bhumi*).** When *prana* is sucked up by *ida*, it empties in the left nostril, which then flows for both breath inhalation and exhalation. When sucked up by *pingala* it empties in the right

nostril, which then flows for both breath inhalation and exhalation. When *prana* intake at the perineum ceases, the energies of life and awareness also cease to flow within the organism and so do the breath and the pulse – the human mechanism is ‘dead’. So, until the action of *prana* as the absolute link is acknowledged, modern medical science will always struggle to prescribe the right medicine.

Preceding everything must come accurate diagnosis, with or without the use of modern technical equipment. Although the complex human system cannot be standardized, one must be able to pinpoint the ailment torturing the patient. The technical advance of modern medical science was more than adequately replaced by the intuitional capability of the physicians of ancient India, though there certainly always have been laid down rules for proper diagnosis.

The normal method of diagnosis is to check the breath by holding the back of the palm below the nose and moving it towards or away from the nose to note the characteristics of the breath and the particular combination. Also to be noted are the nostrils of outflow and the time of day or night when the examination takes place. A further point to check is whether the breath is of temporary nature or deep-seated in origin, i.e., whether the symptoms of ailment are of a passing nature or are deep down in the system. If it is the former, both nostrils will flow unevenly, one being more open than the other; if the latter, one nostril will be open and the other closed. Experience is the best teacher.

For medical purposes, day and night are considered to be of equal length. Days is from 6 a.m. to 6 p.m. and night is from 6 p.m. to 6 a.m. on the next day, irrespective of season and sunlight. The twelve hours of each day and each night are divided into eight periods of ninety minutes each. These periods are based on the various forces that our planet earth discharges in the soil, water and air to be utilized by the organic biosphere, and especially the individuals with the 12 mixed breaths. These influences have definite effects on the mind / body system, on thinking and emotions; due to this, we have our particular moods, we think and act in a particular fashion. Provided certain practices involving work on oneself have been carried out, then even in the most harmful periods, good results can be obtained.

The flow of breath during these periods also gives an indication

whether cure is possible or not, and whether it will be quick or long drawnout. So, the potency of the medicine to be prescribed must be considered along with the various aspects of the technique of nostril-blocking. Experience shows that treatment by blocking the nostrils at particular periods of day and night, though slow, is sure and can be aided by simple medicine. Very few people have specific ailments, which are easier to heal; the majorities have complications, so that plugging of the nostrils is also a complicated procedure. Whilst hearing the history of the person to be treated, one is, by experience, able to find out which emotions are uppermost in the psyche and which are related to the ailment in question.

The plugging of the nostrils is sometimes ineffective, not because the system of *svara-nadi* is inadequate, but because it is considered too simple a treatment for serious ailments, so that people fail to follow strict timings for plugging – this can result in a psychological setback to the system. The periods for blocking of the nostrils are very precise and decisive.

The eight periods for day and night are as follows :

#### 6 am to 6 pm : Day periods

Period	Mon	Tues	Wed	Thurs	Fri	Satur	Sun
6.00 - 7.30 am	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>
7.30 - 9.00 am	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>
9.00 – 10.30 am	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>
10.30 – 12 pm	<i>roga</i>	<i>labha</i>	<i>subha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>
12 – 1.30 pm	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>
1.30 – 3.00 pm	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>
3.00 – 4.30 pm	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>
4.30 – 6.00 pm	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>

#### 6 pm to 6 am : Night periods

Period	Mon	Tues	Wed	Thurs	Fri	Satur	Sun
6.00 - 7.30 pm	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha s</i>	<i>hubha</i>
7.30 - 9.00 pm	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>
9.00 – 10.30 pm	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>
10.30 – 12 am	<i>labha</i>	<i>subha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>
12 – 1.30 am	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>
1.30 – 3.00 am	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>
3.00 – 4.30 am	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>	<i>chala</i>	<i>kala</i>	<i>udvega</i>
4.30 – 6.00 am	<i>chala</i>	<i>kala</i>	<i>udvega</i>	<i>amruta</i>	<i>roga</i>	<i>labha</i>	<i>shubha</i>

## What is Reality?

The entire body mechanism is based on the principle of (relative) perpetual motion. This (relative) perpetual motion is the same as the (relative) perpetual motion found in planets, stars, galaxies and the entire Universe itself. The powerpack, the prime mover, in the human body mechanism is the diaphragm, not the heart. Once this fly-wheel of the human mechanism is set in motion at birth, then the ratio of the generation of energy to the consumption of energy (along with cosmic laws) determines the so-called life-or time-cycle of the human mechanism. For the human mechanism and all other mechanisms, e.g., planets, stars and galaxies, are a combination of a generator and an engine.

For the generation of energy, much stress is laid on food. Some even talk of *sattvic* food and a vegetarian diet. It is a normal human way of thinking that belies proper knowledge. But the need of saving energy is not even thought of, for spending does exceed generation, leading to diseases, old age and death. Other sources of generation of energy, besides the obvious oral food, are not taken into account, viz., correct breathing and correct digestion of incoming impulses.

Let us consider the real source of generation of energy that moves the powerpack, the diaphragm, to (relative) perpetual motion. Movement of this powerpack is the original motion, which sets all the various synchronized movements into gear; all these secondary movements come into motion, gear by gear, within the human mechanism.

But, first, it is more important to know some vital factors, (i) What makes the powerpack organ, the diaphragm, to be in (relative) perpetual motion within the human mechanism ? (ii) Is 'it' a mechanism or power, and is this power within the human mechanism ? (iii) What relationship has this mechanism or power (which may or may not be within the human mechanism) with a similar mechanism or power in the Universe, which gives the Universe its (relative) perpetual motion ? (iv) Do planets, stars and galaxies also have such a

mechanism or power individually, which keeps each of them in (relative) perpetual motion? (v) Is there a possibility of having any access to or control over this mechanism or power, and also, thereafter, over the other similar mechanisms or power? (vi) If yes, how; and if not, why not? Are there *really* answers to these questions?

Yes! On realizing the answers to these questions, one would come to realize that the human body is merely a sophisticated mechanism of infinite possibilities – and is nothing beyond that. An excellent computer not fully known to science or religion or philosophy! Once having known the mechanism or power within or without the human mechanism and then having known its relationship with the similar mechanism or power that keeps the planets, stars, galaxies and even the Universe in (relative) perpetual motion, one would come to the conclusion that with all its immense wonders, enormous size, all possibilities and probabilities, the Universe is also merely a sophisticated mechanism of infinite possibilities, equally as mechanical – and is nothing beyond that. A grander, vaster computer, not at all known to science or religion or philosophy! And further, all entities that are included within the bounds of the Universe are, likewise, merely computers not yet fully understood.

Having come to such conclusions, the ancient sages rejected as being of no consequence both the human body mechanism as well as the infinite mechanism of the Universe and all that is contained within its bounds. Further investigations along these lines over an age, showed that the seen universe stretched into a more subtle and vaster expanse of Existence beyond our seen universe. Our seen universe was described by the term *Bhuh*, or cellular, and the more subtle expansion beyond was termed *Bhuvah*, or molecular. Still further investigations over an age along these lines revealed that beyond the subtle was yet a vaster, even more subtle expanse of a universe and this was termed *Svaha*, or electronic. The so-called ‘matter’ of our universe became more and more subtle reaching the anti-matter state, or equivalently *prakriti* reaching *moola-prakriti* state, and so on. But they all proved to be merely more and more sophisticated mechanisms of (relative) perpetual motion, all being grander and vaster and more subtle computers only. And so were classified under ‘*maya*’ also – what we have called the Bubble!

Thus did the popular term '*maya*' originate. *Maya* does not mean an illusion, but it conveys the thought of being illusory or transitory, meaning that which exists but is of no importance. In this category are placed the human body mechanism, the Universe and all that exists within the bounds of the Universe, because they all exist on this basis. Only later did *maya* come to be understood as 'illusion' only, meaning not existing. *But who feeds the data and how's the data fed to all these computers remained unsolved!*

So, the sages finally placed more importance on this (relative) perpetual motion. What would happen, they asked, if this (relative) perpetual motion were to stop or cease? Ages of one-pointed thought along these lines gave the reply that with the cessation of the (relative) perpetual motion, the whole Universe – gross, subtle and yet more subtle, and all that is held within its bounds, i.e., all the various mechanisms – would cease to exist, it would collapse into one single centre! The human mechanism, when once the (relative) perpetual motion ceases, does collapse into a single point (*bindu*) and the human body mechanism is pronounced 'dead'. All other mechanisms would also likewise cease to exist. As above, so below!

Motion, (relative) perpetual motion, is vibrations and vibrations mean life, awareness, sound, heat, light, colours, magnetism, gravitation and a host of other such effects at different rates of vibrations, some of which are known to physics. All these characteristics are very commonly associated with the human body mechanism as well as with trillions upon trillions of other mechanisms like the planets, stars and galaxies. For what in the human mechanism we describe as love, affection, etc., we describe as magnetism, gravitation, etc., in planets, stars and galaxies. ***With the cessation of this (relative) perpetual motion, therefore, also cease all these effects, leaving only inky blackness, or in ancient language, the Cosmic Night!***

However, it is clear that (relative) perpetual motion needs a (relative) perpetual ocean of energy. Everything can then be ultimately reduced to this (relative) perpetual ocean of energy operating through each mechanism, whatever its size and structure. Not only is this (relative) perpetual ocean of energy the source of the gross, subtle and yet more subtle universes and of all that they hold within their bounds, it is also the intelligent cause of all (relative)



perpetual motions of all the masses of matter, gross or subtle, which are but the condensations of the same (relative) perpetual ocean of energy. It is therefore the (relative) perpetual cause of all the vibrations and motions within the Bubble, leading to the various effects like light, sound, colour, etc., in all the mechanisms, human or otherwise. And this diversity of mechanisms and phenomena is endless.

So, it stands to reason that all these mechanisms need the proper type of sense organs for registration, i.e., to be able to exist in that particular strata of Existence, within the unlimited and varied conditions of Existence. What would happen if the sense organs of a particular mechanism were not to be operative? In that case, that particular part of the Universe in which that mechanism exists will cease to exist for that mechanism! So it is that our sense organs make us aware, at first, of our body mechanism ('I am') and, thereafter, of all other sorts of mechanisms found in trillions in each universe, gross, subtle and yet more subtle, depending on which universe we happen to exist in, in a particular time-cycle. These time-cycles are not simply linear as we may imagine!

The sense organs are suitably given to (or developed by) each mechanism to experience each type of universe. It is also true that one mechanism may have one set of sense organs functioning to register one type of gross universe, within which the variety of experiences and types of sense organs is endless. Another mechanism may have another set of sense organs functioning to register the subtle universe; yet, another mechanism may have both sets of sense organs functioning. There may be a mechanism that may have all sets of organs functioning and in some other cases, some set of sense organs may not be operative, what we may call dormant or defective, so that in spite of their presence in a mechanism, the mechanism would not be able to register the subtler universes.

So one mechanism may differ from another in very many ways, some to little extent and some radically, i.e., some may be able to register exceedingly well, some more or less, and some others not at all. Nonetheless, all are mere mechanisms of endless variety, shapes and textures, whether humans, planets, stars or galaxies. None can be considered holy, sacred or advanced if the sense organs work exceedingly well, and none can be considered vulgar, mean, or

undeveloped if they don't. For different mechanism serve different purposes, that is all! Just like man-made mechanisms, viz., heater, freezer, radio, etc. Together they function as a grand orchestra!

But to come back to (relative) perpetual motion, which has to be fed by the (relative) perpetual ocean of energy. This energy is termed cosmic energy for lack of a better term or understanding. Could it be termed original unique force-field, all-pervading and allknowing, which makes all mechanisms seem intelligent and aware and keeps all mechanisms in (relative) perpetual motions? Its qualities or characteristics or *gunas* are countless, inconceivable, and contain all the pairs of opposites. It ought to be so for it contains innumerable shades of *sattva*, *rajas* and *tamas* in all conceivable measures, permutations and combinations. Hence, one mechanism will differ from another depending on whatever qualities, or range of qualities, a particular mechanism encompasses and exhibits, at a level of detail far beyond the scope of today's orthodox and limited theory of genes and heredity to describe.

This (relative) perpetual ocean of energy cannot be divided or classified into good and evil; neither can any part of it be so divided. Hence, there can be no absolutely good or absolutely evil type of mechanisms. Can we call this (relative) perpetual ocean of cosmic energy, which is all-pervading and all-knowing, sacred? No. Is it then evil? No. It is neither sacred, evil or vulgar because none of the trillions upon trillions of mechanisms in the three universes can exhibit characteristics or qualities or *gunas* that are not contained within this all-pervading (relative) perpetual ocean of cosmic energy in which all the varied mechanisms have their individual (relative) perpetual motions and their existence. Since all mechanisms move and have their being in this all-pervading ocean of cosmic energy or space, they all ultimately dissolve into it also, being mere condensation of the (relative) perpetual ocean of cosmic energy or space, leaving behind, perhaps, only a 'black hole' or cosmic night in this cosmic energy or space in certain regions of Existence.

Shall we term this (relative) perpetual ocean of energy or cosmic energy as space? In that case, space is living, vibrant, all-knowing and all-pervading, unlike 'space' as understood by science today! Can this all-pervading ocean of cosmic energy or space, with all its known and unknown characteristics be termed Universal (Divine) Mind,

(*Chittie*)? Can we then say that the terms cosmic energy, space and Universal Divine Mind, are in fact synonymous? It appears so, does it not?

Can this (relative) perpetual ocean of cosmic energy (or space or Universal Divine Mind) be said to emerge or how from yet another unknown and unknowable source? Cannot all these three universes, together with their full contents of mechanisms together with this all-pervading ocean of cosmic energy or space or Universal Divine Mind, be contained in a Dimensionless Point of Cosmic Consciousness? Can that Dimensionless Point (magnitude-less) be termed Seed or God or That? Does this Dimensionless Point give rise to the vast tree of Existence, with its roots high up in an unknown or unknowable source and Its countless branches and leaves hanging upside down?

Can this Dimensionless Point by Itself exist perpetually? Is there motion within or outside this Dimensionless Point? Which mortal eye has seen, which mortal mind has understood this Dimensionless Point? It is said in the *shastras* or scriptures, that which has motion within or without is mortal and subject to change and time-cycles and so is subject to dissolution. That which has no motion within is immortal and not subject to dissolution. Can this Dimensionless Point be such?

Is it not so that this Dimensionless Point which contains all, i.e., the infinite possibilities, projects all the universes with all their contents and their time-cycles? 'Project' not in the sense of projecting on a screen, for then one would require a screen of (relative) perpetual existence outside the Dimensionless Point (which does not make sense for nothing can be outside of the Dimensionless Point). Is it not so that this projection is itself cyclic? Does this, then, not give rise to the sense of involution and evolution, i.e., *alaya* and *pralaya*, or cosmic day and cosmic night? Does this cyclic projection conjure up the idea of *maya* or illusion in the right sense of the world? Is it not so, that these cyclic movements, however imperceptible, within this Dimensionless Point, also would subject this Dimensionless Point to time-cycles and thus to dissolution? And can we call this Dimensionless Point as God or that, or does all this pertain to the Bubble?

How, then would this Dimensionless Point, in the measureless distant future, again substantiate Itself? But, then, did not It

substantiate Itself at one time in the dim forgotten past from Nothingness? Therefore, can we say that Nothingness precedes this Dimensionless Point? So is God or that or Nothingness the Reality? Shall we term the Dimensionless Point as the Bubble and shall we term *Tapah*, manifest Absolute, as Nothingness.

What purpose, then, have these trillions of numberless mechanisms of the three universes? What purposes have all these three universes? What purpose have their (relative) perpetual motions? What purpose has this (relative) perpetual ocean of cosmic energy or space or Universal Divine Mind? Do they have any purpose? Are not all these then just '*maya*'? Are not all these illusory? What place, then, do religion, rites, ceremonies and prayers have? Is it not all a fiction of our fragmentary intelligence and mind, thus creating all such concepts out of fear and/or doubt because we know so little or nothing? How long would we imprison our God in our tiny temples, churches, mosques and synagogues? Do we still want to believe that It (or That or God or Nothingness) created us in the same image? Which image is that? When shall we come out of all this make-believe and enter into the true spirit of the space age as we once entered into the true spirit of the Upanishadic age. Or as Lord Krishna says in the Gita, chapter III (26), "But one should not perturb the minds of the ignorant who are attached to action."

Should we still trace the cause of this (relative) perpetual motion? And will such an exercise prove profitable? Or shall we separate our sense organs from our senses (*pratyahara* if understood properly) and momentarily know the Truth, in an infinitesimal fraction of a moment. Shall we and can we experience the Truth thus? And is it not that this experience of Truth shall render us free from our (relative) perpetual bondage? This momentary Cosmic Consciousness (being out of our ordinary awareness) or rather this identification with Truth, with the Dimensionless Point, is not that the moment that contains all eternities and time-cycles, as well as timelessness, space, cosmic energy or Universal Divine Mind? As Lord Krishna in the Gita, chapter XI (7), offered, "Here, in me living as one, O *Arjuna* ! Behold the whole Universe, movable and immovable, and anything else that thou wouldst see!"

The *shastras* or scriptures say that there is no motion in Cosmic Consciousness, i.e., within It, That or the Dimensionless Point. But

who would dare say it is or it is not – that *mano nirodh* is very near Cosmic Consciousness! Is it or is it not so?

But since this (relative) perpetual ocean of Cosmic Energy or Space or Universal Divine Mind has motion within, it ought to be mortal and subject to change and time-cycles, and hence subject to dissolution, however immense and incalculable be the duration. And so all must ultimately collapse into the Dimensionless Point. So, ***all that 'is' is totally and seemingly different from this Dimensionless Point and this Dimensionless Point finally has to collapse into Nothingness or the Reality. The Nothingness! The Reality!***

So, ultimately, except for this Nothingness, all else is considered *maya*, illusory, transitory, non-existing and subject to total dissolution. Is this the experience of *nirvana*? So this Dimensionless Point within Nothingness is *advaita* and space or ocean of cosmic energy or Universal Divine Mind, should it originate, even in discussion, is *dvaita* and hence unacceptable. Nothing else is taken into consideration, let alone the infinite varieties of mechanisms!

But it is also true that in the absence of these time- and space-bound trillions upon trillions of mechanisms, all these fragmentary condensates of myriad sizes, from *anu* to the universes, that have (relative) perpetual motion and relative awareness, there would be none to appreciate and register, i.e., have a mental concept (if not the experience) of the existence of this timeless, ever-existing Dimensionless Point. ***For that Dimensionless Point to be 'meaningful', all these 'meaningless' mechanisms must exist 'forever' along with their illusory ideas of space/time!*** Is it not so? Unfortunately, is it not so? Or should it not be that Nothingness alone must exist? Is this philosophy or partly religion? ***But the salvation is to experience this identification, this Truth, in the barest moment, through scientific yoga.***

What has scientific *yoga* to say? To know the Truth, i.e., to arrive at the source of all wisdom and power, if it could be stated thus in human language, is it necessary to go through all the outlined practices and through so much work on one's self? Is there no direct method what some call the leap beyond or the breakthrough, sudden and immediate?

Yes and no! No, for almost all of us, because the physical vehicle along with the brain cannot bear the shock and would in almost all

cases end in (i) common death, (ii) swoon or unconscious state that makes an individual a vegetable for life or (iii) in making – an individual completely insane for life. All these are to be avoided, for these three results imply a negation of efforts, that the leap has failed to materialize. What is worse, normal or abnormal and many such lives may have to pass before such individuals reach the same condition as was before the leap was attempted. In effect, normal progress is delayed.

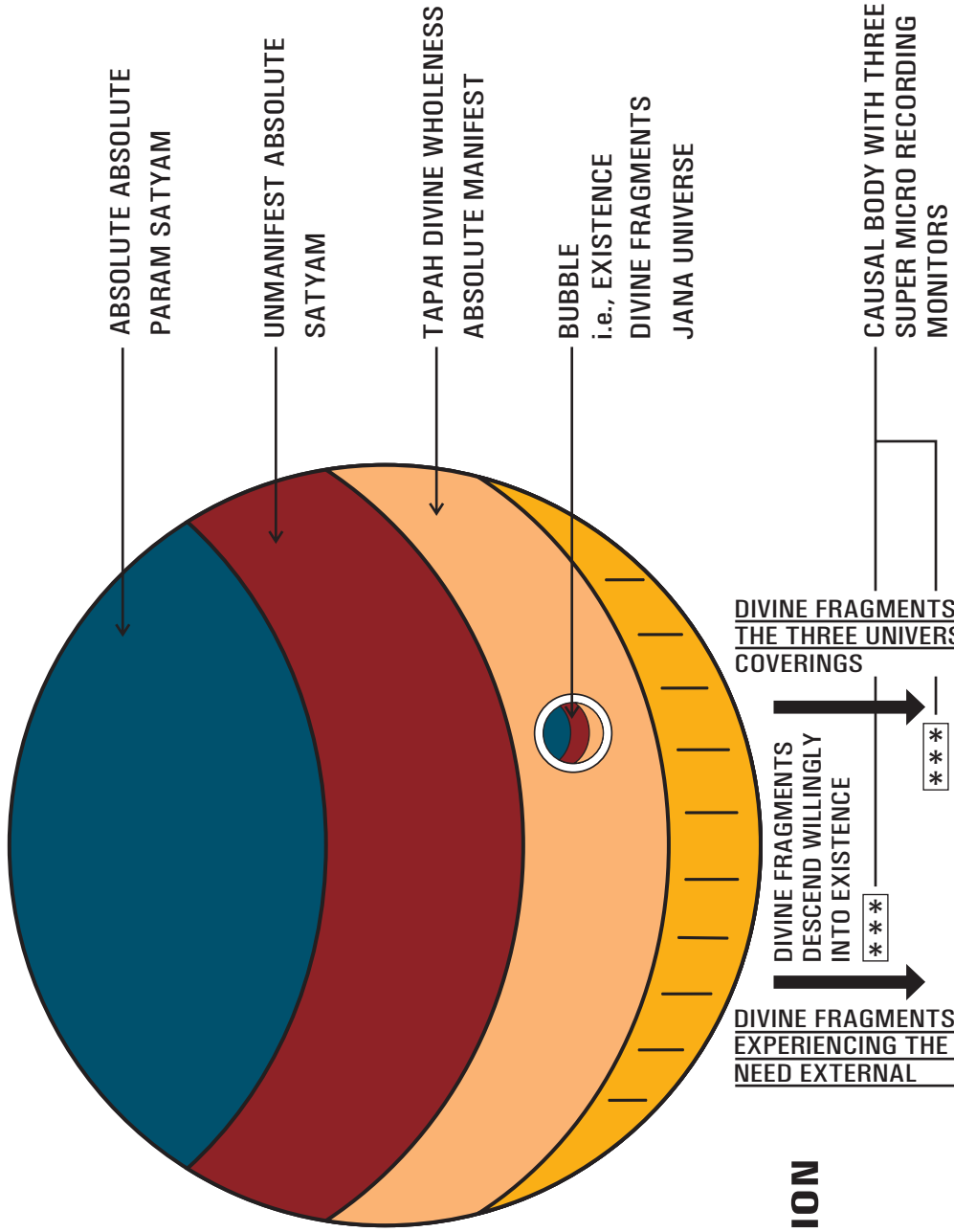
Yes, in rare cases where the body and brain can bear the shock without damage or becoming unconscious, for being unconscious even for a short while is to defeat the purpose.

How is it then done, what is the experience? The answer is: ***stare naked; for Truth is naked! It has no covering, no qualities, no shape, no texture.*** To stare naked means to complete the circle-it ends in you, yourself. Light bends and so does sight. The stare is naked and fixed. Fixed means of long duration; naked means slowly all the sights and sounds fade away, and even though it be broad daylight, it is not registered – for light is not Truth. Truth is named Nothingness or Emptiness (for the sake of language to be meaningful) and so it can have no sound, no light, no shape, etc. When this world and all the Universe disappears in broad daylight, then one is surrounded by inky darkness – one feels not one's body or breath.

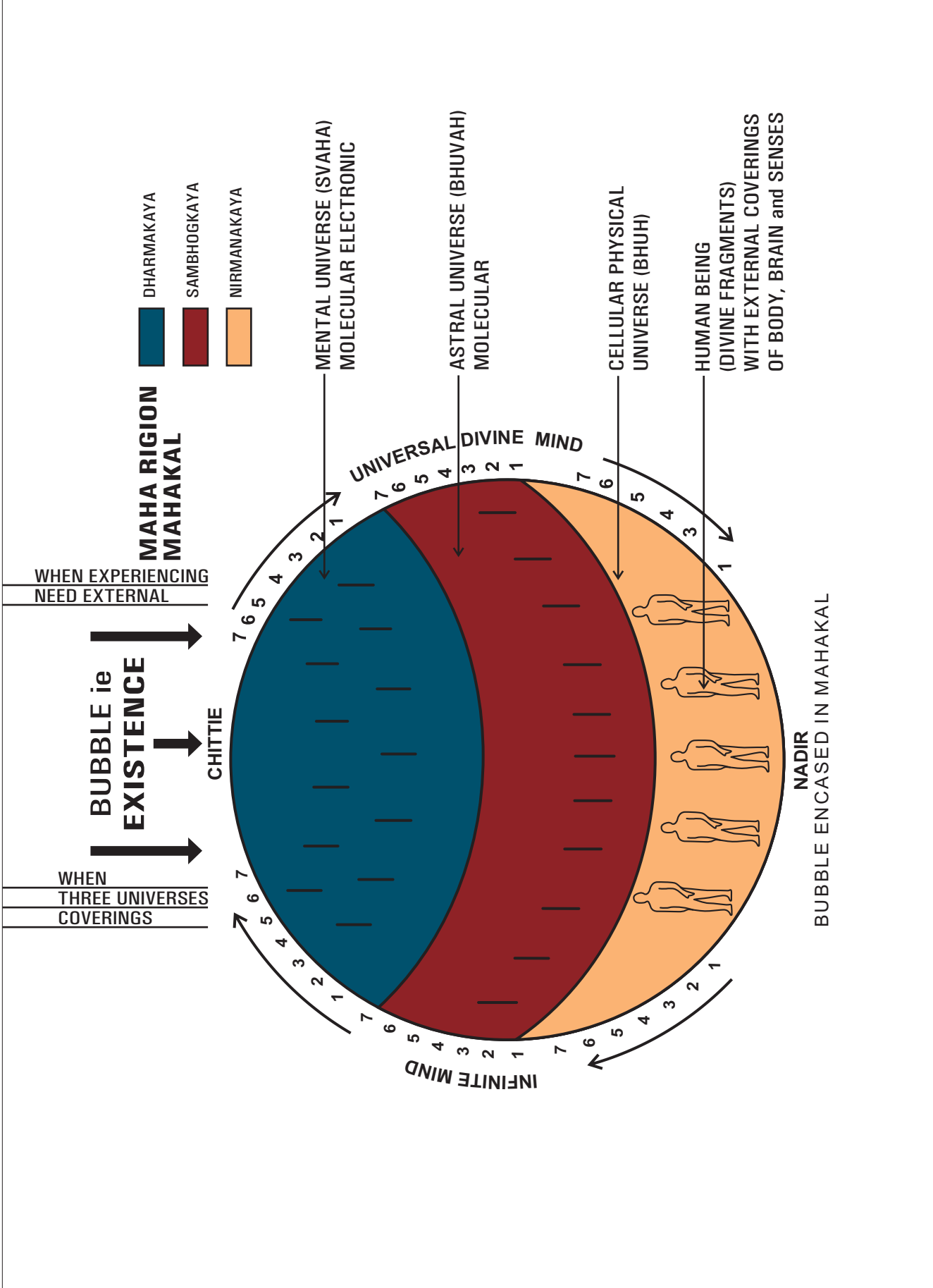
If the naked stare is accomplished, in broad daylight, not only does one see or experience nothing, but one is also not seen by others! For the naked stare, as said earlier, ends in you, yourself, and when you become a part of Nothingness or Emptiness, how can you be seen, how can you be different and separate? “When one's mind is thus known in its nakedness, this doctrine of seeing the Mind naked, this self-liberation, is seen to be exceedingly profound. Seek, therefore, thine own wisdom within this. It is a vast deep.” And when you will experience this, the wealth of the whole Universe will be as nothing to you, though you may possess such wealth. ∞

“OM SATYAM PARAM DHIMAHII!”

# CREATION



# MAHA RIGION MAHAKAL





***Existence is not projected out of Divine Wholeness. In a small part of Divine Wholeness is the domain of Mind provided for. Chittie- Infinite Mind or Universal Divine Mind-is the substance that constitutes space-time within Divine Wholeness. All that is in Existence is made from and redissolves into Chittie. In this Bubble are the three universes, Bhuh-Bhuvah-Svaha, within Mahakala.***

***Divine Fragments descend willingly into Existence by acquiring external coverings or body/brain systems-nirmanakaya/brain, sambhogkaya/manas, dharmakaya/buddhi-which allow experience of the three universes. Human beings, Divine Fragments with selfimposed limitations of bodies/brains/senses are shown on the fourth sub-stage of Bhuh. On the evolutionary arc, they are free to return to Creation-set aside their coverings and burst the Bubble to re-enter Divine Wholeness, their Celestial Home.***

***YOGA SUTRA***  
**OF**  
***SAGE PATANJALI***

**AN EXPOSITION**

***SUTRA – By – SUTRA***

## CONTENTS

<b>Introduction .....</b>	<b>221</b>
<b>1. Book I Rearranged .....</b>	<b>228</b>
<b>2. Book II Rearranged .....</b>	<b>253</b>
<b>3. Book III Rearranged .....</b>	<b>279</b>
<b>4. Book IV Rearranged .....</b>	<b>297</b>
<b>5. Book V Rearranged – Part I .....</b>	<b>316</b>
<b>6. Book V Rearranged -- Part II .....</b>	<b>334</b>
<b>Conclusions .....</b>	<b>353</b>

## Introduction

Before we proceed with our *sutra* by *sutra* exposition, it is necessary to understand the underlying idea of *Advaita in Vedanta*.

Creation is, always was, and ever will be. Creation, as we understand, stands for *Param Satyam*; therefore, no part of it is ever dissolved and no part of it does ever get created. There is no end nor beginning in Creation. It is always the same.

Even in Creation we imagine states within *Param Satyam* (which is, in a way, false, but to be understandable and meaningful to the average intellect it has to be so spoken) and call such states *Madhyama Satyam* and *Satyam*.

Then *Satyam* in its creative aspect we denote as Divine Wholeness, or *Tapah*, and further come down to the level of *Janah*, the Divine Fragments. We also state that there is no difference between Divine Wholeness and Divine Fragments, that it is not a state of multiplicity because each Divine Fragment can merge into and re-emerge from one another, as well as merge into and re-emerge from Divine Wholeness. So the Many from the One does not imply multiplicity and from *Param Satyam* to Divine Fragment – each fragment also is *Param Satyam* – there is no duality. The *Advaita* idea of Vedanta is not contradicted.

So *Param Satyam* is made to assume the states of *Madhyama Satyam*, *Satyam*, *Tapah* or Divine Wholeness, and *Janah* or domain of Divine Fragments. Yet the entire Creation is One – no duality at all exists therein – that is *Advaita*.

But the human mind is too small and yet not developed to hold immensity, so it desires to break down any type of immensity into fragments, for then only can it understand. To the human mind, it does not matter if thereby *anartha* is created of *artha*. For example, the one large body of water on the surface of this earth is broken into many oceans, seas, bays, gulfs, channels, straits, etc., though we know there is no break or demarcation in the world body of water

anywhere.

And our Earth is not even a pin-point in comparison to the vast Creation and Existence. Yet this is the only way with us!

One fact stands out large and complete (and this thought is to be kept in mind) when we talk of Creation. Creation is absence of all that we know, think, imagine, feel or experience! Because in Creation nothing that we know of or are familiar with is required. In Creation, there is no form, no shape, no texture, no light, no colour, no sound, no electricity or magnetism, no laws (for there is none to follow or disobey them), no functions, no food, no air, no water, no energy, no *prana*, no sleep, no waking, no sex, no earthly conditions, no suns, no galaxies; there are neither *nirmanakaya*, *sambhogakaya* or *dharmakaya*, for there are no universes, nor brain, *manas* or *buddhi*. Nothing! Total absence of all pluralistic thought. This is the state of *Turiya* – even to say this is false! *Param Satyam* prevails!

Then what is Existence? In a tiny corner of Creation, a specially conditioned area is created by Divine Wholeness, which we know as Existence. Nothing is stable here, it is a constantly changing, ever in a flux, ever in suspense, unpredictable state or condition, where probabilities outweigh possibilities 1:1,000,000, and this state is brought about by the constantly changing ‘*gunas*’ or ‘qualities’, through their permutations and combinations.

But again the question arises, whence came Existence? Then how did the order of Existence arise? The answer is: there is no Existence! This answer may not one satisfy because even the present human brain (of the 21st century to come) has not the courage nor the ability to think along this line.

To make Existence understandable: in a tiny, microscopic point, *Param Satyam* filled it with the state of Existence, with a substance we call Infinite Mind or *Chittie*. From the human standpoint this cosmic mind is unimaginable, very potent, and all-knowing within Existence! We can in Existence call this mind as Divine Mind of God, but we must be clear what we mean by ‘God’. This cosmic mind exerts immense mind *maya* creative pressures on all that exists, irrespective of size or intelligence.

This tiny point filled with cosmic mind, in which all the three universes of Existence, *Bhuh-Bhuvah-Svahah*, are floating, we understand as *Brahmanda*. All that is in *Brahmanda* is a mere condensation of cosmic mind, *Chittie*. But this tiny point is virtually

immeasurable – billions of light years cannot measure or fathom even the smallest universe *Bhuh*, the physical universe.

It is in this tiny point, *Brahmanda*, that we talk of the three states, the so-called waking, dream and sleep. Here we have the infinite pairs of the opposite, here we talk of death and birth, here we have our religions, rites, ceremonies, philosophies, et al. Here we have need of light, food, air, body, mind, and all that we can feel, know and experience. Here we talk of duality!

But all that we see, feel, experience, hold, need or possess is all in questionable forms (*mayarupi*), all under cosmic mind *maya* creative pressures, though it all appears to us so real that we have never even doubted that it is so. Thus Sage Patanjali in *Yoga Sutra* says, “In the case of the man who has achieved *yoga* (union), the objective universe (*Brahmanda*) has ceased to be. Yet it existeth still for those who are yet not free.” But after ages of repeated thought we fail to realize that it is all unreal, transitory, and not capable of making us blissful, serene and contented.

But *Advaita*, the non-duality of *Vedanta*, cannot accept anything other than *Param Satyam*! Some details of the *Advaita Vedantic* thought are:

- There is nothing prior to nor anything after *Param Satyam*. But *Param Satyam* is not void or a non-entity. It is nothingness, or emptiness, but is not nothing or empty.
- The non-dual, unchanging reality is *Turiya* (even giving it a name is false understanding). *Ishvara*, the *Gurudeva* of the *Yoga Sutra*, is equated with *Turiya*. It is not a fourth state over and above the three states experienced in Existence.
- Nothing whatsoever is born in any way; there is no origination in any way whatsoever. The concept of birth, of causation, suggests duality, a false idea. Birth and death of anything is possible only through *maya* and not through reality.
- There is, in reality, no world or Universe. It is all an illusory, questionable manifestation. All is *mythia*, i.e. that which is wrongly imagined or of questionable origin.

But the human mind is afraid and not yet developed sufficiently to grasp this idea of *Advaita*. The question arises, what is then the cause of Existence appearing so real? Perhaps it is that *Ishvara, Satyam* – the Lord – diversifies the mundane things, turning its mind

outward, so the *shastras* say. But this is only an unsatisfactory reply for those who cannot accept that Existence does not exist.

Cosmic mind, Infinite Mind, *Chittie*, is also known as *maya*, because all the condensations are of this mind and are questionable. The Self, wherever conditioned by *maya as mula-prakriti*, is the cause of the plural universe. *Brahman*, Self, when thus conditioned, is *Ishvara*. So *maya*, or *Chittie*, is ever a riddle to the intellect. *Brahman* and *Atman* are not different from each other.

- Self, by Nature, is pure, independent and free. The pure Self of each individual is the Absolute, *Satyam*. The true Self is the core of the man.
- *Moksha*, or liberation, is this realization, the rediscovery of the truth of the Self. The individual rediscovers the non-difference of the *jiva* (conditioned) from *Atman* (unconditioned), the fullness of the non-dual being. It is the final and complete end of life, realizable while in embodiment rather than after death.
- *Moksha*, or Transcendence, is the eternal nature of man. It is not something that has to be accomplished or attained to, some time in the future, nor is it an intellectual concept. It is a rediscovery of what is already there. It is through “unborn knowledge” that the “unborn Self” is realized.
- All this world and the universe is perceived through the individual mind, a creation of cosmic mind, *Chittie*. But when the mind ceases to play and ceases to be mind, i.e. when mind becomes of itself “no-mind”, duality is no longer perceived!

Mind ceases to be mind (a) in deep sleep, (b) in *samadhi* (without seed). In (a) one remains ignorant, in (b) one perceives Reality and understands the questionable Universe, the world, and life.

The body/mind complex of man is the finest laboratory for analysis and rediscovery in *Advaita-Vedanta* – provided we clearly understand whether one would function as (a) body/mind complex, i.e. the covering, or as (b) *Atman*, the Self, before we use the terms (a) *maya* and (b) Reality. We have all mixed up these two separate viewpoints. The covering is questionable and so is all that is experienced through it; our normal life and experience is therefore also questionable. If we see through a coloured glass, we see a coloured world.

But the trouble arises when we do not want to live as body/mind

complex, because we have been told or have read or we have become so miserable with life that we really want to be free from it. But we are unable to throw away consciously this body/mind complex and destroy it. Suicide is no solution – it should be set aside with care and reason.

The body/mind complex works under awareness, the quality of cosmic mind or *Chittie* as individual mind. The body/mind complex is always in one of the three states, the so-called waking, or dream, or sleep. It knows not any other state because the real state of *Turiya* belongs to *Atman*, and *Atman* is never beguiled by cosmic mind *maya* creative pressures. This is duality maintained by cosmic mind – but what can we talk about in this Bubble that is Existence. Let us step out of this Bubble and we shall not ever know or dream of duality.

This is the purpose of *Yoga Sutra* – to help you to step out of the kingdom of cosmic mind, *Chittie*. The question asked by the Upanishads is: Is there, in fact, any fundamental, single truth behind the plurality subsisting, and cognized or experienced by us? It is like being in a foreign land (Existence) and then trying to find or search for landmarks of our native land because we have forgotten that we are in a foreign land.

We belong, as *Atman*, to Creation. In Existence, because of the covering of the body/mind system, we must find duality abounding on all sides. There is no search or philosophy or religion needed – we must realize we are out of our celestial home and must go back! This is the purpose of *Yoga Sutra* – to help you to go back to your celestial Home, Creation.

It is all very reasonable to say, to philosophize, and give scholarly arguments why we should not accept this dualistic state when it is *mithya*, but one who has experienced *Turiya* will not argue – with whom will he argue for there is no duality for him! Only those will argue who accept *Advaita* on hearsay. And only experience can remove all arguments.

Pure consciousness – this is *Turiya*, *Atman*, the Home – is Creation, not Existence. In Existence, *Atman* finds itself in a polluted atmosphere of duality (though it does not itself experience duality). It has a mask, an outer covering, and this covering accepts and does experience duality. *Atman* is never ‘enmeshed’ or ‘deceived’ by Existence, by cosmic mind or *maya* creative pressures – because it is *Satyam*. It is witness to the other three states.



The state we are talking about is not really the dissolution of the subject/object complex, but only dissociation. *Turiya*, by definition, is a negation of sense perception, the world of thoughts and ideas through the instruments of mind and intellect and other limited modes. All other states alternate and pass away but *Turiya* ever remains constant. It is changeless amidst change – it remains always unaffected by and unattached to this world play.

Scriptures say man is spirit within matter but this is not *Advaita*. In Existence we cannot talk without being accused of duality. Scriptures talk about the five sheaths – *annamaya*, *pranamaya*, *manomaya*, *vijnanamaya* and *anandamaya* – but this is not *Advaita*! Scriptures talk about organs of perception, organs of action, mind, intellect, and ego – but all that is also not *Advaita*!

Knowledge is supposed to be non-dual, yet perceptual knowledge functions within the dualistic sphere of subject/object relationship. Mind-object contact is necessary for knowledge to arise. The Upanishads say, “The Self perceives the external world through the instrumentality of the mind.” Does the Self need the mind to understand, or the eyes to see, etc.? This is our trouble in Existence.

There can be no pure non-dual mind – even the cosmic mind or *Chittie*! If non-dual, it ceases to be mind. Mind and *maya* are not two separate objects; no other magician called *maya* is there to beguile the mind. Mind is the only magician that makes us perceive what is not real and believe it as real. The *shastras* use the words “unborn mind” or “no-mind”. No such thing exists. Only cosmic mind in its myriad modes exist – moving, oscillating, vibrating, and misleading us.

The truth of non-duality will always remain beyond intellectual comprehension, for intellectual comprehension is mind and mind is dual and manyfaceted. With its help we can never approach the idea of *Advaita* or *Turiya*. So this is the purpose of *Yoga Sutra* – to help you cross this ocean of confusion and reach the other shore.

The scriptures say, “When the individual has direct intuitive apprehension of *Atman* he transcends the limits of empirical knowledge.” Mind is *maya* – cosmic mind is cosmic *maya*. So to experience even for a fraction of a moment the Reality, *Atman*, *Satyam*, that I and Reality, *Atman*, *Satyam* are one – during life and waking, setting aside mind, is the supreme moment! One is then never the same person again! One has been *Turiya* – not, one has experienced the state of *Turiya*.

If senses and mind are used, then only this world and this universe are seen and experienced, and life is lived accordingly for there is no other way. How to delink the senses and the mind and yet not be unconscious! If it is possible, we should be taught! So we turn to *Yoga Sutra* for guidance.

With understanding and experience, the meaning of *moksha* changes. At first it means freedom from suffering, bondage, and all the negative aspects of life. Later, it means to be authentic and to live life fully and completely without delusion or restrictions, and that too here and now. And it is not the redemption of an after-death state, because there is no death as we normally understand.

With this dualistic *mantra-japa*, ‘*Radhe-e-Kishan, Radhe-e-Shyam*’, repeated constantly with normal three-step rhythmic breathing (3SRB) for all 24 hours while carrying out the normal day-to-day duties outwardly, finally leads one to *Advaita, Turiya*. Do it and experience!

But suddenly becoming enthusiastic, do not run away from *sansara* – you cannot run away from this world, this Universe, with a dualistic mind. Be sober, be rational, and try to understand how the *sutras* wish one to go about. You have lived in the dualistic world your dualistic life for millions of years – you cannot undo that in a hurry.

Nevertheless remember that it is not the disappearance of the world and the universe per se, but only the disappearance of a false outlook. It is a rediscovery. It is nothing but being established in one’s real Self. But it is also good to remember that Self never really was or is bound, so there is no real question of its bondage and the need to attain release at any particular point in time. “When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.” – Book II(25).

Having accepted a few deserving disciples, Sage Patanjali, with love and care, started to expound the inner meaning of the *sutras* and explained the details of the practices. This *guru* to disciple succession (*parampara*) has ever continued, myself having been fortunate to learn at the feet of my transcendental Master. Whatever I have remembered I have put in his name. I may be forgiven for whatever mistakes found or for omissions.

*Om Satyam Param Dhimahi!*

## Book I Rearranged

### Book I

**I(1). *Now we shall begin the revised instructions in the science of union. (yoga)***

'Now' implies that having attained some preliminary knowledge and learning, the student is ready for deeper exposition of the *sutras* to begin, as implied between the lines.

Having systematically compiled the *sutras* and teaching thus, Sage Patanjali wishes to convey that not only is this the revised text (*anushasanam*) but the final understanding of *yoga* for his age. The *Yoga Sutra* will thus be finalized and revised in each age (like our modern age) according to the contexts of that age to follow, because they are scientific, timeless, and fathomless in depth. Being scientific in nature, *yoga abhyasa* if practiced diligently will give the same results in any part of the world. In keeping with the evolutionary progress of humanity and as the higher brain centres open (in case of the common man), progressively higher aspects of life, and so of *Yoga Sutra*, are to be given in a revised manner from time to time.

**I(2). *Yoga is achieved through the healing (subjugation) of the psychic nature and the calming (restraint) of the chitta, the thinking instrument.***

A human being, unlike any other life form, is a complex structure, but one which allows for change of texture and structure. The outer or physical (cellular) man has a physical body/brain system, the inner or astral (molecular) man has an astral body/*manas* system. The outer man has various nerve systems and the inner man has various systems of *nadis*. The former breathes air and the latter intakes *prana*, normally of fifth grade, unless conscious development takes place.

The astral, psychic body/*manas* system, being far more subtle and sensitive than the physical body/brain system, gets scarred all over in the process of daily, ordinary living. This is to be healed, while the physical thinking instrument is to be calmed. Neither healing of the

psychic nature nor the calming of the thinking instrument is possible directly by use of will power. It is brought about (at first) by controlling breathing, making it rhythmic, then establishing it to the rhythm of the three-step rhythmic breathing (3SRB) and replacing our present wrong breathing by correct 3SRB for all 24 hours, and then co-ordinating 3SRB with *prana* intake as shown in the practices.

Here mind and brain are to be properly understood. The brain, like any other part of the body, is an organ and is called the thinking instrument. Its function, thinking, is both conscious and unconscious, more often unconscious. Mind is Infinite Mind or cosmic mind; the *shastras* call this cosmic mind 'Chittie', and also '*maya*' for its workings are all shades of *maya*.

This cosmic mind or *maya* flows through each individual and is then known as *chitta*; its workings as *chitta* still continue to be all shades of *maya*. ***This individual mind, chitta, works as a catalytic element in whose presence only the brain can work, but which has not to be involved with the processes of the brain.***

Mind (as individual mind, *chitta*) merely illuminates, i.e. it throws light or does not, as per the conditions prevailing in each brain. ***Mind has no states of its own!*** Unfortunately writers talk of states of mind, like wandering, forgetful, distracted, oscillating, restrained or one-pointed. These are states of each individual brain, mistakenly superimposed on to the individual mind. These states of the brain depend on emotions as they keep changing and registering in the brain.

So the final aim and end of *yoga* is to tune in brain to mind, to make brain steady so that the individual mind can meditate, and thus achieve a moderately peaceful restraint of the modifications – of course not total stoppage, which is harmful and is also not possible.

We have earlier mentioned that individual mind is not free from the workings of shades of *maya*. The purpose is to convey that if brain and senses were able to work without the help of cosmic mind, *Chittie*, they would register the truth of Existence. Because they are unable to function without mind, they represent and register whatever cosmic mind wishes to register. This primary mischief is enough to make man roam for eternities without finding a way out! What is the solution – earlier in the introduction, we mentioned 'how to delink the senses and the mind, and yet not to be unconscious'.

***I(3). When this has been accomplished, the yogi knows himself as he is in reality (his essential and fundamental nature stands out***

*supremely).*

We refer here to the preface. What do we understand by 'when this has been accomplished'. It means: (a) Rhythmic breathing, on the rhythm of 3SRB, is established. (b) 3SRB is synchronized to *prana* intake of the inner man for all 24 hours. This synchronization of breath to *prana* then has to be practised at different cycles for correction of *prana* at 12, 18 and 36 cycles per minute as shown in the practices. (c) So there must come an awareness of the inner man. Breathing and thinking being intrinsically connected by the laws of Nature, a definite influence over thinking is brought about by such steady, rhythmic synchronization.

The three *gunas* or qualities, *sattva*, *rajas* and *tamas*, having once lost their balance and rhythm in an individual, cannot on their own come back to balance and rhythm for eternities, unless they are consciously brought back to rhythm and balance by certain practices. When all this is done, the complex human structure is capable of taking in *prana* of fourth grade, and later of even higher grades, to bring about certain mutation within the system.

When this much is done and *the physical man has become aware of the inner astral man, both together start getting a vague idea of the spiritual man within at the core – the Divine Fragment, the Atman-Ishvara-Satyam-Advaita* – and become aware of the fact that they, meaning the various bodies or outer sheaths, are unreal. And if this continues, then later this man will worship with adoration the *Atman-Satyam. Thus Radhe-Krishna—the body/brain system as Radhe and Ishvara-Satyam is Krishna.*

At this stage comes the mischief of cosmic mind through individual mind to tempt the disciple into some fascinating weakness of the disciple. If the disciple were to fight back and realize that this complex body/brain system is *mayarupi* and all distractions as brought about by cosmic mind through individual mind are also *mayarupi* and unreal, then only the sutra is meaningful – the individual is now a *yogi*, who knows he is *Ishvara-Satyam* and not the *mayarupi* form. But to be able to accomplish all this is the work of innumerable lifetimes of one-pointed struggle, and under a real transcendental Master.

**I(4). *Up till now the inner man has identified himself with his forms and with their active modifications.***

The *sutra* speaks of a certain ignorance, *avidya*, which is of the

entire humanity. This ignorance is maximum when the individual as well as the entire humanity reaches nadir during involution (refer the Creation/Existence diagram).

There is a profound difference in thinking in the West as compared to ancient Indian thought collectively called the *shastras*. There is no sudden and chaotic beginning of Existence – there is a gentle ebb and flow of the tides of life and awareness over immeasurable time. When extreme ebb is reached there is extreme loss of awareness and knowledge, the point nadir being the height of ignorance or *avidya*.

As the tide flows in, so do greater and greater awareness and knowledge, more of both is exhibited, *avidya* slowly gives way to *vidya* – **this we normally call evolution, not just of the form with its instruments, which nature undertakes to bring about, but also the inner evolution which, beyond a critical point, the individual and the whole of humanity is expressly responsible for bringing about.** The *Yoga Sutra* shows what and how each individual or the whole of humanity can and should do.

Inventions of science, however wonderful, show a tendency that is outgoing and will only place within reach of the common man more power of destruction, because science has done nothing to make man, the animal, into man, the human being. *Yoga*, in many ways, is trying to do this, viz. turn man, the animal, into man, the divine being. This inner man, the psychic astral body/*manas* system, which is the emotional part of man, science has not taken in hand. Science has to look within and bring about inner evolution. Till then the inner man will identify with the outer man, the animal in human form. The entire race will remain outgoing and science will ultimately destroy itself and the human race too.

Such tides of ebb and flow, i.e. involution and evolution, have been numberless, not only on our Earth but in the vast universe also. With these ebbs and flows have sprung up great civilizations, one after another, but they are buried deep more than 2,000 miles below the Earth's surface, because all these so-called civilizations have been outgoing, not spiritually oriented. Neither is our present one, and so we will also be buried deep, unless ...

When such ebb and flow takes place in a portion of the universe (*pralaya*), then (say) a few million galaxies disappear; but sometimes nearly the whole universe disappears – *mahapralaya*. Such *pralaya* and

*mahapralaya* have been numberless, for there can be no evolution if not preceded by involution.

This sutra hints at such ignorance or *avidya* before the critical point in our inner evolution has been reached. Such ignorance leads to our false identification of the physical body/brain system as 'I', thereby entirely ignoring our more subtle and higher dimension, the astral/*manas* system, and beyond. In such a situation, the individual and the whole of humanity is not aware of the total complex human system, its interdependence and its great possibilities.

**I(5). *The mind (the thinking instrument) states are five and are subject to pleasure or pain; they are painful or not painful.***

Refer to what has been said earlier in I(2) about states of the mind. The modifications of the brain, i.e. the states of the thinking instrument, are variously described as wandering, forgetful, distracted, occasionally steady, restrained or one-pointed. Such states could be painful or, at best, not painful – they do not lead to bliss. No one is free from these states. They denote the condition of the thinking instrument and these states keep changing, depending on the state of the body/brain system affected by the inner astral body/*manas* system, the emotional body or *karana sarira*, and the state of emotions as manipulated therein. How very necessary it is, therefore, both for *yoga* as well as science to reverse the outgoing tendency (refer I(4)) and turn within to help humanity.

**I(6). *These modifications (activities) are: correct knowledge, incorrect knowledge, fancy or imagination, passivity (sleep), and memory.***

The states of the thinking instrument, as enumerated in I(5), are directly responsible for the five types of activities possible, and are in turn, as stated earlier, dependent on the astral body/*manas* system and the manipulation of emotions therein. So all our efforts, if directed towards only the physical body/brain system, will not help. A human being, being a complex and complete system, has to work differently.

Now what is a modification? In a vessel holding water whose surface is calm and steady, if a drop of water were to fall the surface gets modifications, i.e. agitations in its steady and calm state. It takes time to come back to the original state, but this is possible only if another drop does not fall for some time; if a drop were to fall every second, the surface of water would never be free from modifications or

agitations. The falling of the drop of water is not a modification, it is the cause of modifications to the surface of water. Similarly, ***an incoming impulse, forming a thought in conjunction with near identical memory patterns, is not a modification as it drops on to the surface of the registration area, but is a cause of the modifications or agitations that will take place on the surface of the registration area.***

This registration area in the thinking instrument is the front or fore brain with four important centres: (1) intellectual, (2) emotional, (3) sex, and (4) movement. What is registered in this area makes us think and act; such thinking and/or action on our part are modifications. It is normally automatic and nothing can be done about it with so-called will, but with 3SRB established everything is possible.

This registration area is the vessel containing water and on whose surface a drop – the incoming impulse – keeps falling and the surface keeps getting agitated. In our case, 120 thoughts, i.e. the incoming impulses in conjunction with near identical memory patterns, drop in on this area every second, and so there is no possibility of this area of our thinking instrument surface experiencing calm.

It does not matter if the drop of water is clean water or unclean water, for it will agitate the surface, and so whether the incoming impulse in conjunction with memory patterns be clean or unclean, as far as modifications are concerned they will be caused. And these agitations or modifications cause a sort of noise, whether clean or unclean. It is this noise we are concerned with. Do not try to be pious, for it will not stop the noise.

So to calm these agitations or modifications, we have to slow down the rate of thoughts registering in the thinking instrument, i.e. the drop of water should fall at longer intervals, which will create a movement from agitations to slow rhythmic movements. Such slowing down can be measured as different waves in the brain, viz. alpha, beta, etc. When this slowing down to absolutely rhythmic movements reaches a critical minimum (which is much beyond the four wavelengths recorded by science), it is the very beginning of *dharana*. *Yoga Sutra* shows how this can be done – refer to the practices.

But the five states mentioned in this sutra are the result of the five conditions of the brain enumerated earlier which are dependent on the state of the psychic astral/*manas* system. Incoming impulses enter the psychic astral/*manas* system, and via memory enter and affect the physical body/brain system. If the agitations are of high intensity,



neither prayers nor education or anything else helps, neither *japa* or your guru's photograph. If so, what *sadhana* is required to also calm the psychic *manas*!

All five states are subject to the imbalance of qualities, which remain in a state of flux and turmoil. The entire psychic, astral/*manas* system is in agitation and resembles a tuning fork that is struck on a hard surface. In fact ***calming the chitta is the art and practice of bringing the troubled qualities from a state of imbalance to balance.*** The practical steps that are to be taken are as explained in the *Yoga Sutra*.

**I(7). *The basis of correct knowledge is correct perception (understanding), correct deduction and correct witness (or accurate evidence).***

What shall we call 'correct' knowledge? In all technical fields, the existing knowledge is correct till science takes a further stride. But it is in the field of human experience, i.e. the application and understanding of knowledge, that there are possibilities of wrong knowledge creeping in because of faulty interpretation.

To prevent this the *sutra* says that three factors are essential: (1) correct perception, or understanding, (2) correct or impartial deduction of what is right, and (3) correct witness or evidence. Yet, even they depend on the state of the psychic astral body/*manas* system, because now in evolution this psychic astral body/*manas* system is the primary system whereas the physical body/brain system is the secondary system. In our approach and understanding, we give all importance to the secondary system and wholly disregard our primary system. What result, dear reader, do you expect?

**I(8). *Incorrect knowledge is based upon perception (mere seeing without understanding) of the form and not upon the state of being.***

This *sutra* clearly states that importance given to the outer physical man, the body/brain system, the secondary body, is misplaced and can only lead to incorrect knowledge. The question arises here: What is a person to do if one cannot see or find the inner man and also the spiritual man? In answer to this rational question, the *sutras* guide one to see and know firsthand and establish communication with the inner man, and thereafter the two together (as a complex human system) establish communication with and be completely guided by the spiritual man within. At that stage it ceases

to be knowledge and becomes correct perception and one does not make a mistake.

In the practices for upgrading awareness using a prism, the very first exercise – the just-look attitude – will help much in this respect.

**I(9). *Fancy rests upon images which have no real existence.***

In physical seeing, in our so-called waking state, we see objects, but in fancy, i.e. during imagination, we see images of objects. Fancy is a dream state when we are awake. When we indulge in seeing only our past and/or our future, i.e. whenever we brood and/or day-dream, we are in the state of fancy. But *Advaita Vedanta* says that even in our widest awake state our *chitta*, which is part and parcel of *Chittie*, the cosmic mind, which is merely *maya*, makes us see and believe what is not there!

**I(10). *Passivity (sleep) is based upon the quiescent state of the vrittis. (or upon the non-registration of the senses).***

But is this definition strictly true when we are asleep? Refer I(6) earlier. If the falling of the drop of water is sufficiently delayed, the surface of water in the vessel will tend to regain its calm and steady state. So too, if the incoming impulses, in conjunction with identical memory patterns form thoughts, but which do not register in the thinking instrument (front brain) even for a little while, then the thinking instrument can experience a state of calm for that little while.

This state can be either sleep, coma or one-pointedness. The difference between them is enormous. For a normal person it is sleep, but sleep itself is not exempt from fancy which we call a dream state. Here too we oscillate between past and future and connect persons and places in a strange manner. Ideally, during sleep all messages reaching the brain are cut off in the region of *taluka* (the medulla oblongata); this is indicated by 'quiescent state of the *vrittis*', or the non-registration of the senses in our registration area – i.e. no drop is falling on the calm surface of water in the vessel. Science says that this condition allows the organism to sleep and rest. When this fails to a certain extent (except when in deep sleep) we dream, either to remember or to forget on awakening.

This is all very good, but have we taken any pains or made efforts to bring the primary, psychic astral body/*manas* to rest? What method or *sadhana* is called for?

**I(11). *Memory is the holding on to that which has been known.***

Memory has also been described as “residual potencies”, a term that describes the power of memory. Memory is not the prerogative of the so-called living creatures only. If we drop a little bit of a chemical substance in a quantity of water and then keep diluting the solution a very large number of times, the memory of that chemical persists and cannot entirely be removed. Not only this, when an object having life and awareness comes in contact with another inanimate object (say a handkerchief), it leaves behind memory on the object though the latter has no life and awareness, and even this sort of memory will persist.

That is why memory cannot be destroyed. Each birth can be a means of diluting memory, but even after a million births, memory is still in potent form able to take shape again in proper soil and under proper conditions. It is therefore compared to a seed which, if not fried, can germinate in the right type of soil. For this reason the *sutras* warn again and again against the memory seeds, *sanskaras*.

In the case of a human being, memory percolates down to each cell. Here it is termed organic memory, i.e. each cell that dies is replaced by a cell of the same memory. If this is true and if there be no remedy for improvement or refining man as a human being, man cannot change in billions of years. By itself organic memory seems changeless – it changes so imperceptibly and takes such long periods that it is not possible to observe the change taking place. But there are practices that change every single cell – not just the structure of the cell but also its memory is refined. So animal-like cells in a human being have the possibility of becoming human cells and even of going beyond.

But memory is very essential, for normal life would not be possible without it; however, the *sutra* says, when we ‘hold on to that which has been’, and if we do not or cannot give that up, it becomes brooding. Such attachment is harmful – it arises also from and leads to doubt and fear, and forms a vicious circle.

**I(12). *The control (calming) of these modifications of the internal organ (the mind) is to be brought about through tireless endeavour and through non-attachment.***

Why is mind referred to as an internal organ? Because it is a catalytic element. The five sense organs allow the five senses to flow. The mind is often referred to as the sixth sense organ which allows the

sixth sense to flow. We understand sixth sense as intuition or inspiration or *perception – the ability to throw light so that the brain can understand and solve any problem*. But it does not really constitute an organ.

The calming of the brain modifications (including establishing control and communication with the psychic astral body/*manas* system) leading to their eventual control, is to be brought about by ‘tireless endeavour’ – a non-stop endeavour that will not tire for all 24 hours, day in and day out, year after year.

Such an endeavour, and an effective one also, is the establishing of 3SRB for all 24 hours, thereby replacing our wrong breathing by a correct and rhythmic breathing, like the continuous functions of breathing, thinking, circulation, and many others within this complex body/brain system and synchronizing 3SRB to *prana* intake of the psychic astral/*manas* system. These steps call for methodical practices.

The Sage then carefully brings in ‘non-attachment’. Sage Patanjali had reached and experienced the heights of *Advaita Vedanta*. To him mind and *maya* was same; cosmic mind was cosmic *maya*. On this path, even for a moment if one forgets this equation: mind = *maya*, cosmic mind = cosmic *maya*, one will fail to make progress. Attachment is the quality of mind – we have to brainwash ourselves that though mind is very useful it is another name for *maya*! It calls for very serious internal purification practices like the corrective, refining, upgrading of awareness, phase exercises, etc.

**I(13). *Tireless endeavour is the constant effort to restraint the modifications of the thinking instrument.***

Refer I(6) and I(10) earlier. When we talk about the thinking instrument we talk of (1) incoming impulses and (2) identical memory patterns (which together form that drop which falls and agitates the calm surface of water in the vessel). These two, when they meet, create a thought which normally gets registered in the area of the thinking instrument called the registration area and creates noise, and by reaction will disturb and create agitations resulting in action, mental and/or physical.

Have you ever struck a tuning fork? Once it is struck, the vibrations are fast and continuous for some time and come to a stop very slowly. If hard metal takes so much time to normalize, how much faster would the sensitive human cells of the brain agitate and how

much longer a period would they take to become normal again?

But whether it be incoming impulses or identical memory patterns or the registration area of the brain, we are forgetting that they are made of the structure of cosmic mind = cosmic *maya*, and we are subject to a particular mischief, that of the outgoing wandering tendency! Do not forget what is mentioned in I(12).

But a method has been discovered and recorded in the *shastras*. ***We follow the technique of not registering in the registration area of the thinking instrument, then the thinking instrument will remain free from modifications*** and, as one is free from reaction, will not disturb and create agitations resulting in noise and in action, mental and/or physical. Such a period of calm can progress by practice from a moment to some length of time, which is described by the terms *dharana*, *dhyana* and *samadhi*, depending on the length of time such calm can be maintained consciously.

But it really calls for tireless endeavour towards bringing it about, and is a definition of tireless endeavour, because even besides the 3SRB something else is needed. 3SRB helps to calm down to a great extent making our final job easier. This calm that is experienced even for a moment is the cancellation of 120 thoughts per minute! It results in non-attachment – forget the usual meaning of non-attachment –because for that moment you have paralyzed the cosmic mind = cosmic *maya*.

No sooner is anything registered than one experiences attachment or aversion – both are the same and equally not wanted. One must be free from both – one must be free from cosmic mind = cosmic *maya* – the outgoing tendency and turn within with the same force towards the only Reality – *Satyam*, *Atman*, the Divine Fragment (refer diagram 3b). If you can do so for a moment and just once touch the feet of Reality (mentally) you will never be the same person and thence will be helped to experience longer periods. Only, please do not start condemning this world, this *sansara* and this universe. Keep your balance.

***I(14). When the object to be gained is sufficiently valued and efforts towards its attainment are persistently followed without intermission, then the steadiness of the thinking instrument (restraint of the vrittis) is secured.***

If you read the first part of the *sutra* without ‘and’, and stop at ‘intermission’, it expresses a law. It then does not matter if that object is physical by nature or subjective like brain and mind modifications.

What follows is, 'then the steadiness of the thinking instrument or the *chitta* is obtained, the (restraint) calming of the *vrittis* is secured.'

In life as well as on the path the above mentioned law prevails. If the object is sufficiently valued, ceaseless efforts will follow. What is understood by 'sufficiently valued'? A man came to *Ramakrishna Paramhansa* and said that though he had practiced diligently and lived religiously for many years, he seemed to be no nearer to God. *Ramakrishna* was bathing in the Ganges (*Ganga*). He pushed the man under water, held him till near suffocation, then released him and asked, 'At this moment what did you want most urgently?' The man replied, 'Air.' *Ramakrishna* said, 'When you want God as urgently, it will happen – and not till then.'

The qualifying words 'sufficiently valued' are implied by the structure of the *sutra*. The implication is great. When in some one life, one becomes aware of the need of turning inward, this is the beginning. When *Ishvara*, the inner *Gurudeva*, accepts the disciple at some stage in some other life, that is the closing hour. These two moments in an individual's life are more authentic than all the moments of all the births and deaths in the material world. Both these glorious moments have to be earned by the individual at a particular point in time.

But what is the object to be gained? Earlier we have noted in I(13) that it is possible to paralyze cosmic mind = cosmic *maya* for a moment – that is the moment when one turns inward with a great force – and experiences *Satyam* – the condition of *Advaita*, total non-attachment. If this is the object to be gained, it will be always sufficiently valued, and it will goad you to unending efforts for this priceless experience to repeat and stay longer with you, and then forever.

**I(15). *Non-attachment is the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.***

We have noted in I(14) earlier that the object to be gained, the one and only object – *Satyam, Ishvara* within (though strictly not an object) – ends in non-attachment. From another angle, **this *sutra* is a definition of non-attachment, as freedom from all longing. It is a state of mind, it is one's final condition towards all objects, and refers to the objects of desire, not to physical withdrawal from normal life and obligations.** If this is not your final condition, living secluded in an

*ashram* or in high Himalayas is fruitless.

For a human being, *raga* and *dvesha* in the material world are great forces of nature, like gravitation and electromagnetism in the universe. The countering and balancing force is '*vairagya*' – it is the take-off force required to counter the gravitational force of mental and physical inertia. This force, this state of *vairagya*, if and when brought about by an individual, amounts to the moment of grace – it is true *yoga* and is a point in time. The actualizing and generating force behind *vairagya* is the object to be gained – and determined to paralyze cosmic mind = cosmic *maya*, at least for a moment! This is the beginning.

**I(16). *The consummation of this non-attachment results in an exact knowledge (experience) of the spiritual man, when liberated from the qualities or gunas.***

The important word here is 'consummation'. If non-attachment is continuously and perfectly practiced, not only in regard to objects and persons, but as 'the object to be gained' as earlier stated, it will result (because it has by now taken place many times) in 'exact knowledge', or experience, of the spiritual man within, *Ishvara-Satyam*, and so one is liberated from the imbalance of qualities or *gunas*.

Only when one can be free from one's shadow is one free, liberated from the *gunas*. It is not a mere desire to be free from *rajas* or *tamas* – for even *sattva* is *maya*. Then the qualities are in the same balance and rhythm in one as they are in cosmic mind. ***Yoga is a life of balance and rhythm, neither seeking this, nor running away from that, but accepting peacefully whatever comes, without registering.*** Normally we endeavour to lesson or mitigate *tamas* and *rajas* and increase *sattva*. This is indeed a pious effort, but doomed to failure because even *sattva* is *maya* and we are as much away from *Advaita-Turiya*.

'Knowledge (experience) of the spiritual man' is nearly the end of the path and pursuit of *yoga abhyasa*. Earlier *vairagya* was stressed, total *vairagya*; one experiences it as one nears the end of a very long journey and one keeps moving resolutely and unceasingly towards this goal – the fruit or gift is the acceptance of the individual by *Ishvara*, the inner spiritual man, in acknowledgement of sincere continued efforts put in. *Ishvara* then appears as the *Gurudeva*, the Transcendental Master!

**I(30). *The obstacles to soul cognition are bodily disability,***

***mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, and failure to hold the meditative attitude (one-pointedness) when achieved.***

The greatest obstacle to soul communication is bodily disability, followed by mental inertia, leading to laziness, carelessness and to lack of dispassion. Erroneous or wrong questioning arises from *avidya* and also from lack of application, from only trying to get an intellectual grasp in place of working hard and experiencing. There are situations that cannot be explained in words – it would be like explaining colour to a person born blind.

All these combine in the inability to achieve *dharana*. It so happens that though *dharana* is achieved after much efforts, the cosmic mind = cosmic *maya* lures the man again, and it results in failure to sustain *dharana*. Non-stop 3SRB is a great protective force, but when cosmic mind = cosmic *maya* assails one, even Vishvamitra fails. And to achieve meditative attitude at this early stage is not possible, when one fails even at the stage of *dharana*.

Disease is the disturbance in rhythm and balance of the body/brain system. It is first experienced in the brain and then passed on to the body. The obstacles stated here arise from constant harmful thoughts. They in turn lead to, or are the direct cause of, disturbed breathing which then becomes irregular.

Finally, having achieved a little progress and found some psychic powers, if one is satisfied that one has reached one's destination, not only will there be no further progress but one will lose the precious opportunity to go ahead and achieve complete *yoga*.

***I(31). Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.***

The lower psychic nature deals with the astral/emotional health of the psychic astral body/*manas* system. If that is taken care of, we can then think of taking care of the higher psychic nature that deals with emotions and *prana* circulation in the psychic astral body/*manas* system. This is shown and implied by the Sage as he hints at the complex human structure, which is totally different from all other life, and suggest that unless we heal and calm the whole structure we have no hope of peace and sanity in human behaviour.



All philosophies, morals, religions and the diverse efforts of science are of no avail. If no steps are taken to remove the obstacles, the result inevitably is pain, despair, wrong breathing, wrong activities on the mental, emotional and physical planes, and oscillation into the past and the future. These can only disturb and ruin our psychic health. We have noted earlier that the astral body/*manas* system is primary and the physical body/brain system is secondary during evolution, and hence our physical body/brain system also suffers. Biologically, we human beings biologically are self-evolving and so have to bring about our own inner evolution by our own ceaseless efforts, keeping in mind constantly that cosmic mind = cosmic *maya*. The practices as given will prepare the ground for spiritual harvest.

***I(32). To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.***

The obstacles and their accompaniments, are overcome by the intense application of tireless endeavour to 'some one truth or principle'. The truth or principle referred to here is our inner evolution which depends on our own conscious efforts.

The complex human structure is made up of billions upon billions of cells forming a sort of universe. These cells are at different levels of awareness, the majority of them in an individual (as well as in today's humanity) being far below the required level. To upgrade these cells is to consciously bring about inner evolution (refer I(2-3)). This is the one principle or truth to abide by, requiring ceaseless efforts without intermission.

***I(33). The peace of the chitta (or thinking instrument) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain and towards all forms of good and evil.***

Here the Sage is suggesting corrective exercises via the practice of 'tenderness, sympathy, steadiness of purpose, etc.,' and through dispassion. The corrective exercises should be further helped by refining exercises and constant 3SRB also.

What is the rational approach in this materialistic world to the daily life around us? In diagram-I we are shown the inner working of normal people who react through reflex action, even violently; or

taking and feeling the world to be cruel and self-seeking, some of them become fatalistic or indifferent, and some of them go into a shell and live a negative life. Such approaches are wrong. How not to be affected by our environment and also how not to go into a shell is the life approach taught by *yoga abhyasa*, more so by *Yoga Sutra*. This is what the *sutra* suggests, and more. The techniques are shown at the end of each rearranged book.

## Book II

**II(3). *These are the difficulty-producing hindrances: avidya (ignorance), the sense of personality, desire, hate, and the sense of attachment.***

First came obstacles and now are cited hindrances, all of which create difficulties – physical, emotional, mental and psychic. How do we differentiate between the obstacles and the hindrances? ***Hindrances are the weaknesses of the entire human race, of each generation, cumulatively of the past and the present, depending on the scale of inner evolution attained.***

Even as of today, the whole human race is primitive. Primitive does not necessarily mean the backward tribes in the jungles—they are primitive outwardly. We say ‘primitive’ when it comes to inner evolution, which today is on a par with animal evolution outwardly. ‘Avidya’ is ignorance of the main fact that cosmic mind envelops all the three universes and all that is contained in them, that cosmic mind = cosmic *maya*. When this thought will percolate to each cell will inner evolution really begin.

***But obstacles are special to each individual and form one’s inner structure of acceptance*** – you accept what you believe. So all the individuals (of each generation in any particular humanity) are not at the same level of inner evolution. This realization is important. Both, the obstacles and the hindrances, are structured in low awareness, and such a state is denoted as ‘*avidya*’.

The obvious solution is to upgrade awareness. The practices of upgrading awareness help set aside all obstacles and hindrances (as enumerated in this *sutra*). Many, many lifetimes may not be sufficient to otherwise remove the obstacles and the hindrances one by one. When, with full intent, one practices the various techniques of *yoga*, one gets free from hindrances and obstacles that prevent soul

cognition, or awareness of what one is in reality.

Cosmic mind = cosmic *maya* = pure awareness. When awareness keeps increasing, when awareness is sufficiently upgraded to become pure awareness in an individual it will be naturally aware of cosmic mind = cosmic *maya*; then one clearly sees how one was enticed all this while to the outgoing tendency and then one turns inward to experience 'what one is in reality'.

**II(4). *Avidya is the cause of all the other obstructions, whether they be latent, in process of elimination, overcome, or in full operation.***

The Sage is unequivocal when he identifies *avidya* as the cause of all the other obstructions. *Avidya* properly translated is low awareness and has nothing to do with high education – it is the cause of all mischief because one is not aware where or what an act or word will lead to.

For all persons in this material world, the breeding ground of their thoughts and actions is *avidya*, where *rajas* and *tamas* are predominant. Such persons are living as per diagram-I. They are 'unaware' that they are living by wrong standards. Such sleep of ignorance is possible even in so-called advanced countries with high standards of both technical and other education, because inner evolution as a subject is not taught in schools and colleges.

Such a latent state should be transformed into a state of high level of awareness – only then is one 'awake', with awareness from within of a high order. Till then the outgoing tendency of the brain and mind will not turn inward – the outermost limit one can reach would be the end of *Brahmanda*, and all *Brahmanda* is floating in cosmic mind = cosmic *maya* – only pure awareness will turn one inward and make one experience truth, *Satyam*.

**II(5). *Avidya is the condition of confusing the permanent, pure, blissful and the Self, with that which is impermanent, impure, painful and the not-Self.***

The one main, basic mistake resulting through *avidya*, or low inner awareness, is to take for granted the external physical man and ignore the spiritual man within. But merely saying this is not sufficient. It is our responsibility – the responsibility of each individual – to bring about communication with the spiritual man within and reach the

level of pure awareness from within, to understand the working of cosmic mind = cosmic maya.

*“This bodily appearances is not all,  
The form deceives, the person is a mask;  
Hid deep in man, celestial powers dwell.”*

*-Savitri*

This universe is all communications and awareness of a high order, else it would be like a living graveyard. We may not know the code, but it can be understood and learnt at a certain high level of awareness.

One clear example of how *avidya* acts is given by this *sutra*. *Avidya* can make us think and act in a wrong manner at every step. Therefore, the great need is not philosophy but practices to raise our awareness level. Only this will eliminate *avidya*, and with it many other hindrances and obstacles will also go away.

But to look upon the human body/brain system with contempt and call it impure, to go into details to prove it impure, is a big mistake. It is impure, but it can be made very pure! This body/brain system is very essential for progress, with care and understanding we can make it a clean and beautiful temple for the inner *Ishvara*, the *Gurudeva*, and with daily prayers one day request *Ishvara* to project outside this temple and destroy the temple built by *maya* for all time. That is the end in yoga! But we must not ever mistake it, this physical body/brain system, however pure, as the ‘I’ in place of *Ishvara*!

**II(6). *The sense of personality is due to the identification of the knower with the instruments of knowledge.***

*The real and true knower is the spiritual man within; the external physical man (the body/brain system) and the inner psychic man (the astral body/manas system) are both merely the instruments for collecting knowledge. Both gather knowledge, but we identify at first with the physical man as the knower and later someday, when we become aware of the inner man, think it to be the knower. This is the essential mistake, the root cause being ‘avidya’. “The Purusha is the power of pure perceptivity, and the intellect is the power of the perceiving instrument. The transformation (confusing) of these two into an apparent identity is said to be the affliction called egoism.”*

**II(7). *Desire is attachment to objects of pleasure.***

In normal life desire is human and natural, but it should be tempered with discretion and knowledge. However, mere worldly discretion and knowledge will not guide or help towards progress – it requires higher *yoga* knowledge as well as practices.

Attachment arises from repeated experience that gives pleasure, whether it be food and drink or a soft bed to sleep on or other pleasures of money, wine and women. This state of attachment means that one has not as yet experienced the dire consequences of such attachments that ultimately give pain!

**II(8). *Hate is aversion for any object of the senses.***

Hate arises, as do anger, jealousy and other aspects of the lower nature, from a low level of awareness, *avidya*. Whenever awareness is of a low order, the individual is only interested in his or her own good (what is termed ‘ego’), or at most in his or her immediate family. When these interests are prevented, anger, jealousy and hate spring up, leading to aggression and crime.

Like attachment, aversion (hate) also arises from repeated experience that gives pain or disliking. Whether it be food and drink, or a soft bed to sleep on, or the pleasures of money, wine or women, in this case one has experienced dire consequences thus arising from such pleasure. To quote from the Geeta, chapter 18 (37-38-39):

*“Which at first seems like poison but afterwards acts like nectar, that pleasure is pure, for it is born of wisdom. That which at first is like nectar, because the senses revel in their objects, but in the end acts like poison – that pleasure arises from passion.*

*While the pleasure which from first to last merely drugs the senses, which springs from indolence, lethargy and folly – that pleasure flows from ignorance.”*

**II(9). *Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise.***

Intense desire for sentient existence, too, is human and natural. Till today we have not found in the vast universe another world (not that there aren’t any!) with life and awareness. Hence intense desire to live and enjoy on this planet is held in greater preference to even a supposed heaven elsewhere. This has now become a part of the

structure of acceptance for all life; being 'self-perpetuating', it has become our *sanskaras* or 'roots', which the Sage says, 'are known even to the very wise', however much one may pretend otherwise.

Life is the opposite of death. Death is feared because of uncertainty – we know not where we would go or what would happen to us. Awareness not being continuous from one life to another, hence this attachment to the present life and to being here. Philosophy and religion do not help here. The best way out is to instruct people on how to raise their individual level of awareness till it reaches a point where awareness is not broken either in sleep or in death! If awareness is continuous – and to bring this about is the purpose of *Yoga Sutra* – if we are aware as to what happens to us between death in this life and thereafter, we will drop this fear of death and our clinging to life. We will also not quarrel in the name of religion when we shall experience firsthand the truth of life and death!

Why are even the wise subjected to this fear? Because they appear wise through philosophy but lack actual experience. Experience is the great teacher and a high level awareness makes for experience of a richer kind, which is to be experienced rather than argued about.

**II(10). *These five hindrances, when subtly known, can be overcome by an opposing mental attitude.***

To know these five hindrances (refer II(3)) subtly, for the average or even a little advanced person on the path, is normally not possible because, as stated repeatedly earlier, one must realize that it is all a play of *maya* or cosmic mind. Till then one suffers from these hindrances and hence afflictions that give pain. Unless these seeds are burnt up they will not let an individual live in peace; no philosophy, religion or will power can be of any assistance.

To all afflictions there is only one potent remedy – upgrade awareness to the level of pure awareness by various techniques so that the individual's pure awareness will know and understand the pure awareness of cosmic mind. This is known as 'can be overcome by an opposing mental attitude'.

**II(11). *Their activities are to be done away with through the meditation process.***

The activities of the hindrances and the obstacles is the natural flow of the incoming impulses and past memory patterns soaked in negative or wrong emotions. As long as this process continues, it is no

use talking about hindrances or obstacles or inability to concentrate. This process must stop and should be stopped consciously.

Refer I(6). As the rate of thought formation is slowly reduced, a change in movement changes from a rushing torrent to a rhythmic flow takes place. What happens when the thought rate slows down? The Reality – *Atman, Ishvara* – being always there, behind the fast-moving thoughts, there are gaps through which we experience (not see) ‘something peaceful’. When this ‘something peaceful’ is experienced for a moment it is *dharana*, if experienced for 10 seconds it is *dhyana*. Develop this type of *dhyana*.

Mind is compared to the *Ganga* – in its early stages it is a rushing torrent leaping over rocks, then midway it is calm and rhythmic, and in the end it merges with the infinite ocean and loses its own identity, willingly. So must the mind flow. The upgrading of awareness exercises do just that and so a daily practice and habit should be formed.

**II(12). *Karma itself has its roots in these five hindrances and must come to fruition in this life or in some later life.***

***Karma and dharma are the blank cheques of Hindu shastras. Karma is the cause of future birth and death to fulfill something created, whether good or bad.*** But the only true reason for taking birth is to prevent all future births and deaths. This one supreme truth is not understood, nor is the other coupled principle that the purpose of birth is to bring about inner evolution of a high order.

The body/brain system with which we are born, along with all the imprinted potentialities, or *sanskaras* (memory pools), are not hereditary gifts or curses from our parents and those closely connected to them. If that were so, all the children born to one set of parents would be nearly the same. ***We are born with our body/brain system and with potentialities imprinted as per our own sanskaras, the structure of acceptance of each individual.*** On this depends the texture of the individual body/brain system that can or cannot allow one to appreciate and bring about inner evolution. “The vehicle of action, having its roots in the afflictions, is to be experienced in this seen birth or in the unseen births.”

We shall remember and work for the two important factors: (1) to prevent all future births and deaths, and (2) inner evolution of a high order. In the material world, those who have a target to achieve make

progress, the others just survive. We live our inner life without any target – (of course, from strictly the *Advaita Vedanta* point of view it is totally different, but that is too high a stage for the average person). If we maintain some meaning in our life as to why we are here (besides our objective living) and work in that direction, hindrances and obstacles will melt away, and with it *karma* and its roots also. Work, therefore, for your inner evolution and forget all philosophies. Dissolve thus all *karma*.

**II(13). *So long as the roots (or sanskaras) exist, their fruition will be birth, life and experience resulting in pleasure or pain.***

These imprinted potentialities, the seeds or *sanskaras*, that each individual brings with oneself clearly signify earlier experience. It is not just the accumulated experience of the race or species – that is good for lower life. But for a human being it is one's own previous experience, whether good or bad. All these are imprinted in full detail and finality in the master cell at the hour of conception. The memory patterns thus created earlier make up our individual structure of acceptance with its spectrum of a maximum and a minimum. We cannot escape this, but we have to live accordingly! Ceaseless, conscious efforts are needed to break this chain. The purpose is to be free not only from the cycles of birth and death as dictated by the *sanskaras*, but even the fear of birth and death itself. If one must die, let it be a conscious, willing death, let us pass away peacefully to eternal freedom.

If science believes in the theory of the Big Bang, say 15-20 billion years ago, the Universe then was compact and tightly packed to appear like the human master cell, with all the future details imprinted therein, and it evolves accordingly. But science does not talk as to how it was conceived! It is not enough to say that it got reduced to that size – if this repetition continues they resemble the chain of births and deaths of the individual human being. The aim and purpose of a human being taking birth is to break this chain and obtain *moksha* – and in the meantime to work for inner evolution, relentlessly with ceaseless efforts.

Is the Universe aware to that extent? Is it working towards its inner evolution? Has it *moksha* in mind? It cannot be, that the mighty Universe is mechanical – without mind and without its *Atman*!!

**II(14). *These seeds (sanskaras) produce pleasure or pain***



***according to their originating cause being good or evil.***

These seeds or imprinted potentialities have imprinted in them pleasure or pain as was experienced at the time of their creation in some previous birth or in this birth. This we call ‘memory soaked in past emotions’, whether good or evil. For instance, one person is afraid of heights and another is afraid of the sea. Perhaps what is imprinted is a painful death in a fatal fall or by drowning in the sea, when all efforts to save were of no avail. In like manner, pleasure and pain in every event are also imprinted. So too in this life one shall experience pleasure or pain to the same intensity and to that same proportion as one had experienced previously – ‘the originating cause being good or evil’.

This human ‘structure of acceptance’, which the *shastras* call *sanskaras*, rejects all that is not within its spectrum and is bounded on all sides by a particular level of *avidya*. To break this omnipotent fortress, one has necessarily to upgrade inner awareness. Under the gaze of a high level of inner awareness, all obstacles crumble into dust and all things become known.

Does the Universe enforce on all that is within its bounds its karma and its *avidya*? If the poor little man is able to work for his inner evolution and ultimate *moksha*, is the Universe left standing with its head bowed in shame because it is not able to do so? Surely this could not be so. Or is the Universe, as *Advaita* says, a mere *mayarupi* body, not actually existing, but the cosmic mind and our individual mind being creative *maya* gives us the projected idea? And does this idea percolate down to our miserable life also?

***II(15). To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. These activities are threefold, producing consequences, anxieties and subliminal impressions.***

Yoga is rhythm and balance in every way. No sooner one achieves it and maintains it, the three qualities will come to rhythm and balance – it means one has become equal to *Chittie* itself! Then there is no need for a body/brain system in any of the three universes of *Bhuh*, *Bhuvah* and *Svahah*. The body/brain system merges into *Chittie* and the overpowering force of death is set aside. No more need one cry out at “the fate that punishes virtues with defeat, the tragedy that destroys long happiness.” The *sutra* calls for practices leading to conscious

death.

What is pleasure and happiness to the common person can be pain to the illuminated person. Why? If you pass soft cotton over the whole body, you will feel a pleasant feeling; but touch it to the open eye, however gently, and you will feel acute pain. An illuminated person is similarly different from the ordinary person everywhere.

The conditions in the higher stages of the three worlds, *Bhuh*, *Bhuvah* and *Svahah*, would appear like high heavens to different persons, and are referred to as such in the *shastras*. The highest, of course, is *Indra's* heaven. But to an illuminated person all life in all the three worlds is painful, because the activities of the *gunas* through their imbalance is everywhere and one can be caught in their play.

It is said, "As above, so below." A human being is a complex body made up of a physical body/brain system, an astral body/*manas* system and a mental body/*buddhi* system, viz. *nirmanakaya*, *sambhogakaya* and *dharmakaya*. Surely, the great Universe is also as complex and so has *Bhuh*, *Bhuvah* and *Svahah* as its *nirmanakaya*, *sambhogakaya* and *dharmakaya*. It is also composed of the same three *gunas*, *tamas*, *rajas* and *sattva*, in uncountable permutations and combinations.

And it was said earlier that when the three *gunas* reach balance and rhythm, the outside coverings (*kayas*) melt into *Chittie* and so *moksha* is obtained. Is this also applicable to our mighty Universe? Or has the Universe to wait, like the Buddha, till the last of the least has obtained *moksha*?

**II(18). *That which is experienced has three qualities: sattva, rajas and tamas (rhythm, mobility and inertia). It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation.***

The noteworthy part of this sutra is a pointer to II(15) earlier, the law as the Sage states, 'the use of these qualities produces experience and also eventual liberation'. ***What makes the difference between experience and liberation is high inner evolution.*** The greatest blessing a human being is given is that whilst living one's normal life one can, besides having experience, work towards eventual liberation.

The three qualities are always together. In a good person *sattva* may seem predominant, but *rajas* and *tamas* are also there to jointly balance it. In a so-called bad person *tamas* appears predominant, but

*rajas* and *sattva* are also there to jointly balance it. In all cases the balancing energies appear not to be there, which is a misconception. That is why there is constant danger of a good person falling down (we are warned repeatedly about this possibility in the *sutras*), and there is hope and opportunity for a bad person to become good in this present life. The *shastras* have stories about such events. The three qualities only balance but without rhythm. Permutation and combinations of these three qualities, like those of the three basic colours, result in an infinity of shades. Each shade can be an affliction!

When the three qualities are in proper proportion and in rhythm and balance, that state in a person is called '*Pradhana*' – this is one's proper structure. But each person, each lower life, and each object can evolve only according to the individual structure or the texture of the three qualities that will permit accordingly.

To extend what the *sutra* talks about: is the Universe slowly working towards its moksha by creating black holes? Will the whole Universe be one large black hole some day? What is on the other side of death? What is the other end of a black hole – new life or *moksha*?

**II(19). *The divisions of the gunas (or qualities of matter) are fourfold: the specific, the non-specific, the indicated and the untouchable.***

There is no end or limit to the play of the *gunas* or the three qualities. It requires typically only three primary colours to create an endless range of colours to fill the whole universe. Go beyond all discussion of the *gunas*; rather create and maintain the rhythm and balance in them for 'eventual liberation'. *Chittie* is absolute balance and rhythm of these qualities, and though having them in infinite abundance it is yet free from their oppression, unlike in an individual. When we talk of internal peace we are just referring to the rhythm and balance of the qualities within us.

The three complex body systems of the Universe – *Bhuh-Bhuvah-Svahah* – float in cosmic mind = cosmic *maya*. If our individual cosmic mind = individual cosmic *maya* can be set aside – and Reality experienced – the Universe and the cosmic mind are found not to exist at all. So in the *mayarupi* objective world and objective life, forget this talk of *gunas*, *karmas*, roots, pleasures and pain. Rise above all these and experience your real Self! ∞

## Book II Rearranged

Before go we further, our minds must be clear so that we know in what direction we have to travel and are not forced into any false direction by our cunning mind and stupid senses.

Cosmic mind = cosmic *maya* = individual cosmic mind = individual cosmic *maya* = individual *maya* creative mind, which deceives the processes of the brain into believing, and so making them more willing to accept, that only all that is experienced is true, and it adds pleasure at every point so that the brain processes remain outgoing and happy to do so.

But the Self indirectly helps the individual to awake to the Truth by introducing pain in some form every time the brain processes fully believe in the pleasures of the objects and indulge fully therein; because there is no other way to communicate, the individual is not capable of hearing or seeing. This pain that is felt can be called a kind of '*sparsha*' from the Self to the self.

But in spite of these in-between painful experiences, the brain processes continue to be under the mind *maya* creative pressures and remain outgoing. This mind *maya* creative pressures enjoy an edge, an advantage, over the limits of pain sent by the Self because brain processes are fully dependent for experiencing the objective world only with the help of individual mind and with use of mind *maya* creative pressures.

How then can these brain processes be instructed so that they learn that mind *maya* creative pressures are false because they lead to an endless, goal-less road. And it is absolutely necessary that they learn this and turn back inward. If the brain processes can learn this convincingly, then they would break away, break their association with mind *maya* creative pressures.

Should this happen the brain processes will slow down automatically and in the silence and the slowing down that will ensue, there will be gaps during which the processes of conscious brain will experience 'something peaceful' never before known! At

first it remains undefined, but will repeat and increase in duration! This 'something peaceful' can be called a kind of 'sparsha' of Self-Reality experienced by the conscious brain. ***The brain has enough experience of the sparsha of individual maya creative mind, but the brain finds a distinct difference in this sparsha of this 'something peaceful', always in-between during the gaps.***

We have noted earlier that Self indirectly helps the individual to awake by bringing in pain whenever the brain processes fully believe in the pleasures of the objects and fully indulge. Herein lies the key! How is Self able to do this, or how is the brain able to experience pain sent by the Self in a manner of applying a break to indulgence and lack of rhythm? It means ***there is a possible line of communication direct between the Self and the brain and brain processes. It need not be a physical line or a biological connection – it can be totally cordless.***

If this line of communication is established, the individual mind *maya* creative pressures would weaken and grow less, and brain processes would be happy to receive this *sparsha* from the Self more often and more lasting. Whenever this should happen the individual will experience happiness unaccountable.

Actually, whenever this happens it is said that a condition of 'no-mind' has been created, momentarily, so the *shastras* say. But we must remember that the individual mind, i.e. individual *maya* creative mind, on its own will not become no-mind – it has to be made ineffective to be a no-mind state. It must be reduced to no-mind state by a positive rhythmic process.

The *sadhaka* is asked during meditation process time and again to force out the natural mind modifications of objects that come in during meditation and disturb the *sadhaka*. It is easier said than done. It happens innumerable times that the *sadhaka* fails. It is a privilege of the individual *maya* creative mind to hold the individual a slave, under its rule and fully bound. ***This is the slavery from which one is working for release, or moksha.***

We consider this is a negative approach, like sweeping out darkness instead of bringing in light. The positive approach would be to establish the line of communication, a kind of *sparsha* of the Self to the brain processes directly, cordless.

It is also true that though the *sadhaka*, through a teacher or through good reading or hearing, comes to know that the outgoing

tendency of the brain processes under individual mind *maya* creative pressures is false, yet he or she continues to remain bound because in such a situation the mind *maya* creative pressures are increased to keep the *sadhaka* enslaved – what is known as accelerated *karma*. It is under such experiences that all *sadhakas* cry out for failing repeatedly. Most of them live under a feeling of guilt, that in spite of doing and of knowing what is right, one has failed, and this will happen a thousand times over!

So the urgent need of the hour is to establish a line of communication direct from the Self to the brain processes, a kind of *sparsha*, i.e. that experience of ‘something peaceful’.

If individual mind with *maya* creative pressures were the only force that keeps the brain processes functioning under its control and nothing else, then there would have been no literature or any practices given out by a single person to prevent this outgoing experience of pleasure from the objects of senses. In that case the individual as well as the Universe would be doomed without hope.

But since Self alone is Reality, Self has the power (and enormously greater power) of guiding the brain processes much more than individual mind *maya* creative pressures, and those of the cosmic mind too – provided the *sadhaka* ‘sufficiently values’ this kind of *sparsha*.

But for ages we have willingly accepted the negative *sparsha* of the individual mind *maya* creative pressures and have found comfort and pleasure in them, so where is the need of *sparsha* from the Self? That is our basic belief, a negative belief. But the saying goes, “When the pupil is ready, the Master appears” – even from nowhere! So should an individual come to the conclusion that the mind *maya* creative pressures are false and totally wrong, and would sincerely welcome and await this, a kind of *sparsha* from Self, a line can be and is established for communication. This is done by the Self for the self.

But the individual must very sincerely come to this conclusion firmly. No compromise! ***The sadhaka must be intensely on fire.*** In all that one will do and experience, this thought must be kept uppermost: That in this objective world, it is mind *maya* creative pressures under which I live and from which I must break off. The promise of the self to the Self! This thought must be the ground and structure of our existence, and intensely to await the repeated *sparsha* from Self. This

is the *sadhana* itself!

In the objective world of duality we have to use dualistic language up to a point. As long as body-brain-mind function, duality will be experienced, but with a clear understanding that it is experienced – this awareness must dawn! We cannot physically destroy this link, it is enough that we are convinced it is all *mayarupi* and false at every step.

But once the inner link is established and this new *sparsha* is experienced, this ‘something peaceful’ is experienced repeatedly. The entire possibility of *yoga abhyasa* is thrown open without a book or an external teacher, because *Ishvara* is the *Gurudeva* – the Self would be the teacher – and the mind *maya* creative pressures – even the cosmic mind itself – will begin to withdraw and become less and less overpowering till the individual is totally free. And since it is identical with the unborn knowledge, it is called omniscient.

*“It means that man is essentially spiritual; that in the most profound dimension of his being he is no longer the individual that he ordinarily takes himself to be. It is the realization of the potentialities of a human being.”*

This is the moment of truth, ‘*pratyahara*’ or detachment, and it will detach the brain processes from the oppression of the individual mind *maya* creative pressures. This is true detachment, and it will bring in true *vairagya* automatically, being helped by the Self directly. And if you can maintain this *sadhana* the mind *maya* creative pressures will crumble to dust.

In one’s *sadhana*, the *sadhaka* can be further helped by constant 3SRB, because the purpose and power of 3SRB is to mitigate the mind *maya* creative pressures. It is an automatic full time guard to maintain the new *sparsha*. On occasions breathing will even stop! This is the fourth way.

*It is not necessary that we give up our normal life and obligations, but still living in this objective world build such spiritual muscles that cosmic mind itself will beat a retreat leaving one free, totally free. And day by day it will increase, until some day this kind of sparsha will engulf you and you will experience the Self, and it will amount to ‘asparsha’ though living in this objective world.*

The *Advaita Vedanta* philosophy can only be lived – we cannot talk about it!

## ***Book I***

**(34). *The peace of the chitta (or thinking instrument) is also brought about by the regulation of the prana or life breath.***

In the complex human structure, the only function we can control and bring to a state of rhythm is breathing. Rhythmic breathing has a sensitive and a subtle influence on *prana* intake and *prana* circulation in the psychic body, as well as on thinking – the processes of the entire physical brain – and on *manas*, the brain in the psychic body. 3SRB and phase practices I-IV will bring this about. This controlled and rhythmic breathing has a sensitive and subtle influence on the heart also: the pulse rate drops from 72 or more to 60 per minute permanently. Regulation of *prana* or life breath in the psychic body and rhythmic breathing in the physical body have reference to phase exercises and other higher practices.

‘Is also brought about’ suggests different options. It means that there are many methods of breath control normally known as *pranayama*. All *pranayamas* are breath control techniques to be performed consciously and hence are exercises which cannot be carried out for all 24 hours of the day. They can be practised for a maximum of, say, one hour for normal persons. If not done for all 24 hours, then for the remaining part of the day the peace of the *chitta* is lost. Please keep in mind that we are dealing with the conscious brain of man and there is nothing more sensitive and unpredictable in the whole universe – it therefore requires an automatic full-time guard like 3SRB.

As the diaphragm pulsates in rhythm for breath intake, so does the heart pulsate in rhythm for blood circulation, and the perineum pulsate in rhythm for *prana* intake. If there is no rhythm in the diaphragm, there can be no rhythm in the heart and at the perineum. This is the state of the average person, and the result is that there is no rhythm in thought formation. Irregular and disconnected thoughts are formed and the subject of thought keeps on changing. It is the state of the confused and wandering brain. To get reasonable control over these three functions leading to rhythm in thinking, the continuous practice of 3SRB is very necessary, besides the other exercises as stated.

**I(35). *The chitta can be trained to steadiness through those***



***forms of concentration which have relation to the sense perceptions.***

We often speak of 'sixth sense' or inspiration. The sixth sense is the moment (or flash) when the individual mind has separated from and is not involved with the brain processes, the modifications calm down and a message flashes through to the conscious registration centres. This may last for only a fraction of a moment, but it is enough. All of humanity's knowledge and progress, whether scientific or religious, has come from this sixth sense. In rare cases it may have been a controlled process, but in almost all cases it is not a controlled process, as the *sutras* wish to bring about. It normally comes and goes unawares. We now make it a conscious process.

The Sage is talking of just such controlled processes when he states that 'the *chitta* can be trained to steadiness' through some techniques of concentration, e.g., practices for upgrading of inner awareness. He mentions those techniques 'which have relation to', or are connected with, 'the sense perceptions', the early stages of which are inspiration and intuition. The five senses do not lead to either inspiration, intuition or perception, but this sixth sense, if trained, can bring in 'perception', i.e. one can see through or solve a problem or give a correct direction.

This *sutra* points to some psychic powers or the much extended senses of the psychic body. The primary body also has the five senses which are greatly extended, i.e. one can be aware of smell, touch, taste, sight, and hearing of a greater subtlety even from a great distance. When, through certain practices, one has synchronized the breathing of the physical body/brain system to the *prana* intake of psychic body/manas system to make one co-ordinated complex system, one can acquire and utilize the extended senses of the primary body. They are a result of proper rhythmic breathing and other exercises as stated.

The idea implied in the *sutra* is the concentration acquired to establish the sixth sense of perception which includes intuition and inspiration. When one lives with this sixth sense established, just as a normal person makes use of the five senses, life for this person is totally changed. Because with the establishing of this concentrative attitude leading to the sense of perception, breathing and thinking are enormously slow and rhythmic, the gaps between thoughts become larger, that 'something peaceful' is experienced more often, the

structure of the individual changes for the better and so the *sanskaras* change for the better, and ‘pain which is yet to come is warded away’.

**I(37). *The chitta is stabilized and rendered free from illusion as the lower nature is purified and no longer indulged in.***

I(34-35-37) all point in different ways to the same goal or end. ‘The lower nature is purified’ through the cumulative effect of the refining practices and rhythmic breathing (3SRB) as in I(34), the practices for upgrading of inner awareness as in I(35), and the phase exercises. By ‘illusion’ is meant *avidya* – being unaware of the need and effectiveness of all the practices mentioned above. ‘No longer indulged in’ points to a person’s desireless state of mind. In the case of a *yogi* this state is so advanced that he virtually remains separate from his physical and psychic systems and remains as he is in reality.

This *sutra* is in continuation to I(35) above. If such changes as stated above are established in an individual, with the change in structure and *sanskara* the three *gunas* become more and more rhythmic, as such the earlier lower thoughts do not enter the individual’s system, *avidya* is slowly but continuously reduced, and one’s actions thus improve. The individual will not be the same again.

## **Book II**

**II(28). *When the eight means or steps to yoga have been steadily practised, and when impurity has been overcome, enlightenment takes place leading upto full illumination.***

This *sutra* spells out the goals of *yoga abhyasa* and the results obtained at the end of the *yogi*’s journey.

Without achievement in *yoga* one remains under the spell of *avidya*. “Wheat being cooked by fire is modified into gruel, cakes, biscuits, bread, etc. It becomes very difficult for a person ignorant of these preparations to ascertain the real nature of wheat, of which these are the modifications. Similarly, through the modifications of mind it is very difficult for us to ascertain the real character of the Substance.” ***The practice of yoga is the cause of separation of impurities.*** All the required practices and techniques have been given in this book and, if sincerely followed, will free one from all inner impurities.

The *sadhana* of *yoga*, i.e. the practice of *yama-niyama*, is not

possible for the average person as thoughts not invited by the individual keep coming in. *Asana* and *pranayama* are also followed; normally these practices under *hatha yoga abhyasa* are spelt out in great details and do a lot of good. But for the average householder it is not possible. So continuous 3SRB – the *asana* or posture of the brain/mind and rhythmic *prana* synchronization – is carried out and, by practice, becomes one's natural brain/mind posture, alongside gaining control of *prana* also. Refer also I(34-35-37) earlier.

**II(29). *The eight means of yoga are: yama or the five commandments, niyama or the five rules, asana or posture (especially of the thinking instrument), pranayama or right control of life-force, pratyahara or abstraction, dharana or attention, dhyana or meditation, and samadhi or contemplation.***

Only now does the Sage introduce the eight steps of *yoga*, because in view of all that has been explained earlier and *in the absence of some preliminary study and practices, yama and niyama, the very first two steps, can neither be practised nor understood.*

In this *sutra*, as in the entire *Yoga Sutra*, no particular *pranayama* nor any particular posture is suggested. Sage Patanjali is not concerned with body postures or various body breathing exercises, but insists on synchronizing breath to *prana* intake and synchronizing the processes of the brain to the processes of *manas* – in short, total synchronization of the physical and psychic bodies with the brain and *manas* as one whole co-ordinated complex system. Till then nothing is possible, not even *yama* and *niyama*. That is why in the *Yoga Sutra* this *sutra* comes after much preliminary explanation.

The preliminary steps are four: *yama, niyama, asana* and *pranayama*. The fifth is *pratyahara*, a most important step. The higher steps are three: *dharana, dhyana* and *samadhi* (not to be translated, as normally done, as attention or concentration, meditation and contemplation).

The most important step in *yoga abhyasa* is *pratyahara*. The detachment must occur inwardly, as stated in the note, helped by *asana* and *pranayama* as stated in II(28) above. From this moment the onward progress of the *sadhaka* is assured till a further date when he receives psychic powers unasked for and he indulges in their use.

**II(30). Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitute yama or the five commandments.**

The five commandments constituting *yama* are: harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice. To say they are very difficult to fulfill is an understatement; even to understand this simple aphorism is very difficult. Can one truly practise harmlessness and truthfulness simultaneously? It is not possible – if truth can harm it is not truth; if harmlessness demands untruth it is not harmlessness! Or is it so?!

For example, suppose that you are threatened by a gang of robbers to tell which way a marriage party had passed. If you comply and show the way, you have caused great injury and harm to innocent persons by your truthfulness, and so you have not practised harmlessness. And if, to prevent this, you do not comply, you have prevented great injury and loss but you have not practised truthfulness. So it is not easy to adhere to such vows. But the measure always should be: ***Am I harming someone who is innocent by speaking the truth?***

But there is no need to take a vow for these practices. Once the structure and the *sanskaras* change and keep on changing for the better, it is possible to keep *yama* practices. The example given is to show that under *dharma-sankat*, when either way it is difficult, one must use discretion. *Yama* and *niyama* cannot be lived automatically, one has to be very highly aware.

**II(31). Yama (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.**

*Yama* constitutes universal duty, not only in our locality or country or our world, but in the universe at large, and permits no exceptional circumstances, viz. 'is irrespective of race, place, time and emergency'. *Yama* is not social functions or morality as for a particular society; it concerns the whole of humanity.

The *sutra* leaves no room whatsoever for any excuses. When faced with the threat of danger to the life of many innocent persons by thugs, as in the example above, is action on one's part that leads to loss to the thugs justified in such an emergency? Or does one practise truthfulness and refrain from action, allowing injury to innocent

people? In practice, all these *sutras* raise subtle moral and relational issues and are to be understood with great care – mere common sense or scholarly knowledge will not help.

**II(32). *Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitute niyama (or the five rules of life).***

*Niyama*, the five rules of life, includes internal and external purification, contentment and fiery aspiration – one is on fire, the heat of efforts exceeding the heat at the core of the sun. Even iron and stone melt before such heat of *sadhana*. These are followed by spiritual reading, compared to which inspiration, intuition and perception appear insignificant and ineffectual, and finally devotion to *Ishvara* the *Gurudeva*.

At this stage, one has not yet known or seen *Ishvara* the *Gurudeva*. The *sutra* hints at advanced practices and when these practices culminate in experience of the inner *Ishvara*, adoration springs from the heart and mind for the real *Gurudeva*. In this journey, one first establishes communication with the psychic man within; then the inner and external man jointly have communication with *Chittie* and reach the stage of perception; ***finally bodies/brains/mind/Chittie are all set aside and direct communication is set up with Ishvara the Gurudeva – that is the beginning of spiritual reading.***

*Niyama is, therefore, the crowning prize and effect of yoga abhyasa.* It is the aim and end of *yoga abhyasa*. When this *sutra* is finally accomplished, the individual walks on earth like God incarnate. One in a billion who maintains the white hot heat and works without intermission, who is on fire and day in and day out works in this one direction, not losing sight even as the daily obligations are met, is one who will finally achieve this. Our salutations to such a one, the Universe rejoices also.

What is the difference between *niyama* here and the earlier *yama*? *Yama* is moral and prohibitive, while *niyama* is disciplinary and requires *yoga sadhana* and practices. A clean moral life, a sound moral foundation, is a very necessary prerequisite in *yoga* and the first step is laid down in *yama*, whilst *niyama* lays down the practices for discipline leading to purification of the various vehicles – penance, study, purification, etc.

The crowning glory is the gift of spiritual reading. Perception which is better than intuition and inspiration, can read Nature's nebulous patterns, normally invisible to the normal eyes. Spiritual reading can read what Nature may create a million years later from the nebulous patterns. Time and space are helpless before the gaze of spiritual reading. But this gift arises from devotion to *Ishvara*. In the practices it is shown how at a later stage after practicing earlier steps one calls upon one's own *Ishvara* the *Gurudeva* – the Transcendental Master. After years, or perhaps after many lives, of practice at the feet of such a *Guru*, one receives the gift of spiritual reading. It is *Atman-shakti* and not psychic powers, and can never be used wrongly.

**II(33). *When thoughts which are contrary to yoga are present, there should be the cultivation of their opposite.***

“*Ishvara* is not an entity to be pleased by flattery.” It is human to be assailed by ‘thoughts which are contrary to *yoga*’. At that time, when our body/brain system is suddenly assaulted and such thoughts demand their pound of flesh, how are we to react? This happens so suddenly that one has no time to have contrary thoughts in that instant. And what is the use of bringing in contrary thoughts after the harmful thoughts have already assailed us? There will be times when our *karma* will suddenly bring about tidal waves of wrong emotions and force us to do things we would not do. We have to be ready by sincere daily *sadhana* to meet such eventuality.

There are two ways by which we can guard ourselves against such sudden attacks: (1) By checking our drifts often, we find certain dominant tendencies in our thoughts and we practise the appropriate corrective exercise as preventive measures. (2) According to Nature's law, rhythmic breathing takes care of thinking and keeps it rhythmic and steady. Let us therefore impose 3SRB on ourselves for all 24 hours to be safe and protected from such sudden assaults.

Of course, this is mere advice and tells why corrective exercises, the ones applicable to one's self, are necessary. But one must take the total *sadhana* seriously.

**II(34). *Thoughts that are contrary to yoga are: harmfulness, falsehood, theft, incontinence and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance; whether slight in doing, middling***

***or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.***

In this complete *sutra*, the Sage expresses beautifully how to handle ‘thoughts contrary to *yoga*’, implying thereby that *yoga* is the right, rhythmic way of life and any thought that jars this rhythm must be a wrong thought. Thoughts of harmfulness, falsehood, theft, incontinence, and avarice are contrary to *yoga* and they are further denounced as ‘whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance, whether slight in doing, middling or great’. Thus all the various thoughts that are contrary to the rhythmic life of the *sadhaka*, and under all conditions, are addressed.

***Improper thoughts and emotions lead to improper actions, the instrument of which may be one’s own self or another.*** The Buddha hath said: “Inaction in a deed of mercy is action in a deadly sin.” The result invariably is excessive pain. For this reason, inculcating contrary thoughts as per method, i.e. the corrective practices as given in the appendix, is always essential and should be cultivated. They are preventive and, in the long run, protective.

**II(35). *In the presence of him who has perfected harmlessness, all enmity ceases.***

To maintain harmlessness (*ahimsa*) is not easy, especially under provocation. When one is strong, then *ahimsa* has virtue; if one is weak, it is only a cover. Mere preaching of *ahimsa*, or non-violence, can only lead to great *himsa* or violence. In the country of Sri Rama and in our modern days, Mahatma Gandhiji, we see unprecedented violence throughout the country. Unless *ahimsa*, has seeped into every pore of the body and in every cell of the complex structure of the human body/brain system, enmity will not cease. This is vividly portrayed in ‘Light on the Path’ by M. C.: “Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound.” These lines hint at something beyond *himsa* or physical aggression.

The country that lives by slogans will fall because of slogans. *Ahimsa* and *ekta*, non-violence and unity, are slogans and greater use of such slogans will only bring about *himsa*, or violence, and total break-up, which we notice increasing daily in our country till one day

like a volcano it will burst upon us all.

***The need is practice, not preaching.*** The infant growing into a child must be totally inspired into non-violence, to accept in defence. All human beings are one and same. Religion and caste must be set aside if they breed violence and disunity within the country as a whole and our country as a part of the whole world. From preaching alone, Gandhiji, Indira Gandhi and Rajiv Gandhi died of *himsa* – Gandhiji by one bullet, Indiraji by more than thirty bullets, and Rajiv by a bomb. Stop preaching, and start practicing and living.

All the abstentions stated in the various sutras are to be totally adhered to.

**II(36). *When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.***

Truth has great strength. Let us here recount the story of *Yudhisthira's* 'half-lie' to *Dronacharya* which cost the latter his life. The teacher questioned, 'Dear *Yudhisthira*, your wealth is truth; is *Ashwatthama* dead?' To this, *Yudhisthira's* reply was, 'It is true that *Ashwatthama* is dead.' In his mind he may have had the vision of the elephant *Ashwatthama* whom he had seen as dead. What he did convey was entirely different. Was it his desire, in this battle which was fought to finally let truth triumph that made him act so?

It is true that *Yudhisthira* was called *Dharma Raja*, but was not winning the war more important to him? Would not *adharm*a triumph if his side lost the war? His discretion decided that though it was wrong in this particular case, in the greater destiny of Bharat it was necessary. Vows bring in such *dharm*a-sankat, when discretion with care is essential.

**II(37). *When abstention from theft is perfected, the yogi can have whatever he desires.***

Theft is relative on all planes of existence – some can be honest for small gains, some for larger gains, some are honestly able to discard the three worlds, *Bhuh*, *Bhuvah* and *Svaha*, and some are honest in their thoughts and even in their dreams. Here all manner of theft is included, under all circumstance. If abstention from all levels of theft is perfected, all sorts of riches fall into one's lap, so the sutra says.



**II(38). *By abstention from incontinence, creative energy is acquired.***

We have already mentioned about sex and the misunderstood term '*brahmacharya*' in the exposition. Not to indulge in sex and thus preserve this vital force does help in building up great creative energy. Nevertheless marriage and the life of a householder is very essential for the practice of *yoga*. Physical muscles are developed against resistance offered by springs and weights. Similarly, *sansara* provides all the resistance required to develop spiritual muscles. But even a slight indulgence is out of question – only as duty to God and Nature, to allow good souls to be born and guided from birth, is this permitted.

By Nature and by God's intention, a human being is so created that from the moment of birth two celestial functions take place within: (1) fusion at *muladhara* and (2) fission at *swadhisthana*. Such are these processes that science after 50,000 years of technical advance will not be able to accomplish. These celestial functions between them create the energies of life, awareness, will and the energy of the essence of consciousness.

The energies of life, awareness and will, by stages and through steady progress of the *sadhaka* become divine energies, and the energy of the essence of consciousness change from third grade to first grade and divine. Then their combination, the accumulated results, in what is mistakenly called *kundalini shakti*.

The refining takes hundreds of lifetimes of a sincere *sadhaka* – after that the energy accumulates drop by drop after long periods. Then in one particular life when it has accumulated enough, its pressure will make it rise in the central spinal channel, the *sushumna*, – it will clean one *chakra* after another and will finally reach *bindu*. Then and only then one becomes a *yogi* and even a *mahayogi* in the right sense of the word. Till then all the practices given in the book remain just practices.

**II(39). *When abstention from avarice is perfected, there comes an understanding of the law of rebirth.***

Like theft in II(37) above, avarice is relative can be very subtle. It can enter our house by the back door before we are aware and before we find ourselves we have trespassed mentally.

We have observed in the foregoing *sutras* how the disciple perfects himself. First come the corrective exercises for thoughts which are contrary to *yoga*. Then come the firm achievement of harmlessness, followed by abstention from theft, from incontinence, and finally avarice. This total and cumulative effect then brings the disciple the power to know and understand the aspects of life, i.e. birth and death. However, at this stage the disciple must continue the many practices and techniques shown in the book.

As with other vows, this too is a difficult vow. We understand the meaning of avarice in a different way: in the competitiveness of excellence, if this enters the mind one fails to excel.

**II(40). *Internal and external purification produces aversion for (or desire to be free from) form, both one's own and all forms in the three worlds.***

'Internal purification' automatically leads to external purification, though the contrary is not possible. When internal purification by various practices and means already suggested is brought about, one no longer wishes to take a form, i.e. have an existence in any of the three worlds. Form is necessary only as long as internal purification has not been established; this applies even to existence in the sixth and seventh sub-stages of *Svaha*, which are Indra's high heaven.

The 'aversion for form' in the translation of the *sutra* should never come in. Forms – body/mind, whether physical, astral or mental – are mere celestial temples for the highest god within, *Ishvara* the *Gurudeva*, that is but *Satyam*. But one does get a feeling to be free from all the three possible forms and one does expect *moksha*, release or final freedom, from all the three universes.

**II(41). *Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.***

While II(40) introduces internal purification, II(41) spells out the results therefrom, benefits which come unasked for. *Sattva shuddhi* is mental purity or mental integrity – the balancing of the *gunas* (especially *tamas* and *rajas* by *sattva*), and the control of the senses brings about worthiness to be able to see and know *Ishvara*. But for such an outcome to materialize, one must establish not only internal purification but also the various communication links

between the external man and the internal man, with *Chittie*, and then with *Ishvara* the *Gurudeva* within. Only then is all that is stated here possible.

**II(42). *As a result of contentment bliss is achieved.***

Only now, at this later stage, does the Sage talk of 'bliss'; previously he had described mental states as either 'painful or not painful' only. Unless one experiences bliss one remains blissfully unaware of it! But the 'contentment' talked about here is not to be mistaken for the spineless attitude of one who would do nothing. Rather, ***to accept smilingly whatever comes our way and after doing our very best is contentment.***

Contentment is not to be taken in its normal sense here. When the kingdom of Indra is set aside, when power over the whole of *Brahmanda* is set aside, such contentment is talked about here. Referring to II(41) earlier, only when Reality, the *Atman*, Self, *Satyam*, is experienced, and no *maya* creative forms or powers are wanted, does true contentment set in.

**II(43). *Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.***

'Fiery aspiration' is beyond the scope of practically all of us. Even the core of the Sun would be a cool area in comparison to the spiritual fire that engulfs a *sadhaka*, as II(32) says. Those very rare persons who reach this height of performance achieve internal purity, i.e. all *avidya* is washed away. The *sutra* describes the evolving body/brain system which, as it comes closer to achieving pure awareness, acquires the mighty powers of *Chittie* itself, quite naturally and unasked for. But now, one does not even entertain the idea of using them.

**II(46). *The posture assumed must be steady and easy.***

This seemingly uncomplicated posture of the thinking instrument is effortless and seems to be a gift from highest God. But it is something which the ardent student has worked for most sincerely and finally achieved. This posture of meditative attitude that lasts and lasts and is not disturbed even by death (for only then is it conscious death), this posture of the mind, *manas* and *buddhi* goes on,

experiencing unconcerned whatever takes place between one death and the next birth when once again the new formed brain, *manas* and *buddhi* (as per refined *sanskaras* and structure) takes a conscious birth – the last before *moksha* – wise to the cosmic *maya* creative forces and therefore remaining unaffected.

**II(47). *Steadiness and ease of posture is to be achieved through persistent slight effort and through concentration of the thinking instrument (chitta) upon the Infinite.***

Refer II(46). It is not a particular posture of sitting in meditation, as most *sadhakas* think or know about. The ‘posture’ referred to is not to be found in any of the 84 major *asanas* of *hatha yoga*. The clarification suggested in the phrases, ‘persistent slight effort’ and ‘concentrating the *chitta* upon the Infinite’, speak of only one posture, viz. the steady, calm posture of the thinking instrument. In our present-day language it amounts to ‘meditative attitude’. In *asana*, perfection is achieved when the body is held steady and unmoving in a particular *asana* for some length of time. Similarly the steady and unmoving mind is the perfection of mind posture. For Sage Patanjali deals only with mind and its modifications.

**II(48). *When this is achieved, the pairs of opposites no longer limit.***

All life is lived according to the assaults of the pairs of the opposites. It is a bondage from which one is not free till the correct posture of the thinking instrument is finally achieved. From II(46) and II(47) it is obvious that a steady and calm *chitta* has no need of oscillations into the past or the future, so the pairs of opposites all cease to prevail.

Now the true meaning of posture is brought out. It is the meditative attitude, that is not disturbed by wind, water or storms of emotions, or gain or loss of all precious possessions – because the one and only true possession, *Satyam*, is gifted.

**II(49). *When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of breath.***

The finest statement of all the *sutras*! When II(46-47-48) have been achieved, it has a direct influence on our breathing – wrong

breathing is slowly converted into right rhythmic breathing, together with synchronization of breath to *prana* intake in the psychic body. This works both ways, the rhythmic breath calms the *chitta* and a calm *chitta* corrects breath and makes it rhythmic.

From the outset we have stated that the primary or inner *body/manas* system is the inner subtle man, also described in *yoga* as *pranamayakosha*. The complex human being is a combination of the physical body/brain and psychic body/*manas* systems, and the two should be synchronized, as also the rhythmic breath intake with *prana* intake. This is the principle behind 3SRB.

According to Sage Patanjali, proper synchronization of rhythmic breath to *prana* brings about correct posture of the mind and makes it steady, or a steady posture the mind brings about synchronization of rhythmic breath to *prana*. This is borne out by the many practices given in the book. ***The final pranayama is complete stoppage of breath, whether internal or external, while revolutions of prana continue!***

The Sage emphasizes the breath and *prana* synchronization. But what is more important is the posture leading to meditative attitude. This meditative attitude will be simultaneous with breath and *prana* synchronization. At first the periods will be shorter and the meditative attitude will be broken for a while and will come again, but ultimately it will be there all the waking hours, leading to conscious sleep.

**II(50). Right control of prana (or the life-force) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.**

In this *sutra*, the Sage alludes to rhythmic breath (3SRB), synchronization of breath to *prana*, phase and sub-phase practices, along with the various in-between steps of breathing practices. In practising all of these, one finds that breath is external, *prana* is internal or motionless as it were, and for both there is reference to particular place, timing and number – whether short or long, fast or slow, etc.

But keeping in mind II(49) – synchronization simultaneous with meditative attitude – something else will take place. The breath will stop and *prana* will remain bottled within the astral primary body temporarily. It is not a passing out, but in absolute awareness, the

state of *Turiya* will be experienced. External breath and internal *prana* will stop. It will be for a few moments only, but so exhilarating that nothing like it was experienced ever before.

**II(54). *Abstraction (or pratyahara) is the subjugation (calming) of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.***

It is not really possible to explain such experiences as are stated in this and other *sutras*. As in I(15), this *sutra* talks of detachment without detaching, 'freedom from longing of all objects of desire', without the external show of running away from them. It talks of detaching the primary body from the secondary body by practice and method. Only when this detachment is practised consciously does one experience the inner primary body as separate and distinct; until then there is only a mental concept of the inner man. Awareness that is sufficiently upgraded results in awareness in sleep and conscious out-of-body experiences are undertaken. It is neither accidental nor a psychic adventure. Such practices are done under the guidance of a Master to avoid great danger.

The reader's attention is drawn to the term 'thinking principle'. Just as there is a difference between sense organs (say, a wire) and senses (the electricity in the wire), likewise the difference between thinking instrument and thinking principle should be understood. The fore brain, or conscious brain, with its four centres IE-S-M in the registration area, together with the rear brain, which has memory pools shallow and deep, constitute the thinking instrument. The incoming impulses coupling with memory patterns soaked in past experienced emotions form the thinking principle. The former is the equivalent of a sense organ and the latter is analogous to a sense.

So in *pratyahara*, we must first learn to consciously separate, or not allow to come together, the thinking instrument and the thinking principle, thus making the thinking instrument incapable of functioning whenever we desire, i.e. at will. At this stage the *sadhaka* if he has progressed so far will and can see with his developed psychic vision the patterns both of incoming impulses and identical memory patterns, and can shut the normal passage at *taluka*, thus not allowing thoughts to be formed in the registration area and can remain in meditative attitude.

**II(55). *As a result of these means there follows the complete***

### ***subjugation of the sense organs.***

Having proceeded this far, *pratyahara*, *dharana* and *dhyana* are to be practised under the guidance of *Ishvara* the *Gurudeva*, and internal peace is now assured.

The sense organs and senses depend on the brain to register or 'want' them. If the brain does not want them the sense organs and senses are rendered impotent. It often seen that when one is unwell or emotionally upset, then one's favourite tunes or favourite food no longer hold any attraction. This suggests that even in the case of ordinary persons whenever the brain does not want to register, all the five sense organs with their senses are rendered impotent. The ardent and sincere aspirant consciously brings about this state by the techniques of yoga. So there is no need to inhibit each sense organ separately as this is a wrong method.

### ***Book III***

***III(9). The sequence of mental states (of the thinking instrument) is as follows: the brain reacts to that which is seen; then follows the moment of brain control. Then ensues a moment wherein the chitta (mind stuff) responds to both these factors. Finally these pass away and the perceiving consciousness has full sway.***

The Sage explains how automatic reflex action to the incoming impulses loaded and abetted by memory soaked in past emotions is slowly converted into response. Only when one reaches the stage 3b is this sequence broken. At stage 3a one experiences a slight pause before one reacts – one is about to practise response.

It should be noted that both the brain and individual mind can work towards bondage as well as towards *moksha*. Their natural inclination, at the present level of evolution of the human race, is towards bondage. But individuals are free to work towards *moksha*. To help the brain and individual mind work towards either *moksha* or bondage, the body/brain system is equipped with two sets of nervous systems. One, the sympathetic nervous system, is active because the present inclination of the brain and individual mind is towards bondage – it is outgoing and seeks pleasures to satisfy desires of all kinds.

The other, which at the present level of evolution of the human

race is nearly dormant, is the parasympathetic system. It has both efferent and afferent nerve fibres to excite if necessary and inhibit if necessary. There is no special effort required for this. It is the nervous system of later days for humanity. This parasympathetic nervous system can be made fully operative and active through proper practices. ***Once the brain and individual mind thus adequately equipped, it is easier and more natural to move towards moksha. There is no need to inhibit or suppress each unwanted emotion and outgoing tendency.***

It is a general statement in the exposition of this *sutra*. If the parasympathetic system is fully operative and has the desired effects on the working of the sympathetic system, it will not amount to *moksha* but will make it easier. It will make life a little more smoother. The tidal waves of negative emotions, instead of being six or seven meters high and washing away all the good intentions of the *sadhaka*, will be two or three meters high may yet partially wash away all the good intentions of the *sadhaka*. But over some lifetimes the tidal waves will reduce to small harmless waves. And simultaneously the *sadhaka* were to put in intense efforts in his *sadhana* there are chances of quicker results.

**III(10). *Through the cultivation of this habit of the chitta there will eventually occur a steadiness of spiritual perception.***

As stated in III(9) above, once this nervous system is regenerated from its dormant state (many call this *kundalini shakti*, but that is not true), day by day greater automatic control will flow and steadiness, at first, of the thinking instrument, i.e. the mental posture, is achieved. Once this is achieved, spiritual perception will follow.

Let it be clear that this other system has no magic in it. It makes the life of the *sadhaka* a little more smooth. ***The way is long and dark, and the intense efforts will create their own luminosity to guide the sadhaka.*** Besides, the efforts should be methodical and under guidance.

**III(11). *The establishing of this habit and the restraining of the mind (calming of the thinking instrument) from its thought-form-making tendency, results eventually in the constant power to contemplate.***

The posture described in the previous two *sutras* and in diagram 3a is to be cultivated with care and proper methods, and proper



results will follow. This habit is established over a period of time and the *chitta* becomes steadier.

This *sutra* goes beyond the possibilities talked about in III(9) and III(10). This is a state where the thinking instrument and the thinking principle are not allowed to come together, i.e. the incoming impulses no longer meet identical memory patterns soaked in emotions experienced in the past which colour the present thinking. Refer to the diagrams 3a and 3b and note the definite change. Diagram 3a represents sutras III(9-10), while diagram 3b represents III(11). Thus the I-E-S-M centres in the registration area are unable to function if the thinking principle is thus distorted, the ‘thought-form-making tendency’ disrupted. So with the thinking instrument thus totally calmed down the meditative attitude becomes natural to the individual.

This *sutra* III(11) is a few hundred lifetimes later than III(9) and the later III(10). But if the efforts are continuous life after life, the results have to follow. The result is a calm thinking instrument and the beginning of the establishment of the meditative attitude. The *sadhaka* is doing enough sincerely to draw the attention of the right *Guru*, the *Ishvara*.

**III(46). *Symmetry of form, beauty of colour, strength and the compactness of the diamond constitute bodily perfection.***

When the *chitta* is steady and thought-formation is refined, the body too becomes refined – it tends towards being healthier and more compact irrespective of age. The Sage now describes a perfectly healthy body: its form has symmetry, the skin is clear of all blemish, the tissues and muscles are firm like a diamond. And like the diamond, it is a product of many million years of inner evolution. It also means mastery of the *pancha bhutas* (the five elements), control over the three *gunas* and acquiring the eight *siddhis*.

The exposition seems to be promising much more than actually earned. The body, after III(9-10-11), is now indeed a jewel product like the diamond – but diamonds are not flawless! When the *sadhaka* becomes the flawless diamond, he or she will be able to have a peaceful (or natural) control over the elements within body, the *gunas* will tend more and more towards balance and rhythm, and the *sadhaka* may acquire some *siddhis*. The last is not something to be happy about, *siddhis* are dangerous to maintain, like a fully loaded

revolver, and the temptation to find an excuse to use them is constant.

#### **Book IV**

**IV(2). *The transfer of consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process (Nature's process).***

The inner evolution, i.e. upgrading of inner awareness through constant endeavour, brings about an increased vibrational tone which requires a more cultivated and more sophisticated form. This is the law of nature and it happens to be 'part of the great creative and evolutionary process'.

Unlike science today which notes improved forms over millions of years, the Hindu thought has always been directed towards inner evolution and how best it can be hastened.

'*Jatyantara*' means transformation into another class of the same species, for Sage Patanjali talks only of the human mind and human beings. In a later *sutra*, He says that though the form may be similar, the inner evolution may be on a different scale or level. This is also true of every species of lower life, both flora and fauna.

A lower and a higher vehicle implies long and continuous unceasing efforts on the part of the *sadhaka*. In the lower lives, of animals and birds, evolution, though unconscious, is a need created by the environment, and many important changes take place; hence the *sutra* says, 'is part of the great creative and evolutionary process'. So whether unconsciously in the case of other life species, and very much consciously in the case of human being, evolution is continuous and ceaseless.

**IV(7). *The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.***

When awareness is on the way to becoming pure awareness, i.e. inner evolution has taken place to an appreciable degree, oscillations into the past and future subside. Earlier we had considered the vibrations of a metal tuning fork. In like manner, if the thinking instrument is agitated, i.e. if the qualities are out of rhythm and balance, this sensitive instrument of Nature (the finest creation in the universe) takes time to settle down again provided fresh agitation is not caused. If the thinking principle is disrupted, the thinking

instrument is not able to function as normal. So the higher intuition and perception replace ordinary human thinking, as given in III(11). With this comes freedom from the bondage of the pairs of opposites which is a characteristic of common human thinking. This is unfortunately not so in the case of other people for whom the pairs of opposite still prevail and the three qualities remain in a state of turmoil, out of rhythm and balance. ***Try to work towards being free from the bondage of the pairs of opposites and you will realize what an achievement it is.***

Changing the state of the thinking instrument means so many other things also change – first the rate of thought-form-making reduces, secondly the texture and refinement changes, thirdly there are more and more gaps between each thought through which we experience ‘something peaceful’ in-between the gaps. Slowly leads to *pratyahara* and to meditative attitude which sets aside the need of daily *dharana* and *dhyana* practices. In short, *karma* itself changes.

**IV(8). *From these three kinds of karma emerge those forms which are necessary for the fruition of the effects.***

Depending on three basic types of thinking associated with the Intellectual (I), Emotional (E) and Sex (S) centres, and depending on their final intensities, three types of *karma* will result; they in turn will lead to three types of *karma* visiting the individual. They are immediate *karma*, distant *karma* and original *karma*. Each in turn will need a particular type of form (a body/brain system), a particular type of family background, and other accompanying aspects for their fulfillment. So if we are born with certain deficiencies and/or defects, it is simply due to the final state of intensities of our I-E-S centres, and only we ourselves are fully responsible for the conditions of our future birth.

As Rama Prasad states “Thence ... from the threefold *karma* ... proceed such residual potencies (memory) competent to bring about the fruition of those actions alone.” Residual potencies – memory, *sanskaras*, the structure of acceptance – are the cause that properly determine, as per Nature’s law, the type of body/brain system one will be born with, as well as the spectrum of the structure of acceptance within which only one can act, no more and no less.

All this, though correct fact, is rather severe, so Nature's silver lining must also be stated. Refer IV(7). *Karma* itself changes – the

structure, the *sanskaras*, the spectrum, all change – if efforts are put in diligently. Each *sutra* shows the progress of the *sadhaka*, the future is becoming more promising.

**IV(10). *Desire to live being eternal, these mind-created forms are without known beginning.***

No one of course knows, or has a count of, the number of one's births so far or when this cycle of birth and death started, nor how long it will continue, perhaps even endlessly. But we can surely work consciously to bring an end to this cycle of birth and death. The steps in this work have been laid out before us: heal the psychic nature, calm the *chitta*, and establish communication first with *Chittie* and later with *Ishvara*, the *Gurudeva* within.

The *shastras* say that in the beginning things were very subtle and formless; only nebulous pattern existed and were imprinted in space-time (*Chittie*). Only slowly did Existence become more and more opaque and material so that it could be registered by the senses. But there is no talk of 'chaos' – order was always the byword, for the universe followed the imprinted patterns. According to the *shastras*, involution was an unwinding process wherein the universe was expanding, and now, in evolution, it is in the process of rewinding. Now this dense and opaque universe is going back towards a more and more subtle state, as was at the beginning. If we understand that involution has preceded the present evolution, i.e. the winding up process is now following the earlier unwinding process, we infer that we have been born innumerable times by now and have collected a large enough load of *karma*. The winding up process will be equally long if we go by natural law. If we bring in techniques of *yoga* this can be hastened.

There is no known beginning to anything in Nature. How many times the Universe with its complex structure has been winding and unwinding, each movement billions of years, and for how long each individual must be winding and unwinding over the last billions of years – there is no count.

But the fear of losing one's identity makes all life hang on to the desire to live. We have known from earlier that cosmic mind = cosmic *maya* and individual cosmic is individual cosmic *maya* creative pressures. Few there be who have made themselves free from such enormous pressures. But it has been done and can be done!

**IV(11). *These forms are created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward going life; when these cease to attract, then the forms cease likewise to be.***

Birth is the result of a prior cause – intense desire to live. One form becomes the cause of a subsequent form and one life the cause of a subsequent life. ***If, however, attraction to sense objects is brought to an end, when one outgoing life does not crave for another incoming life, the desire for life and living slows down and ultimately ceases – there is then no need for further life and form.*** But first the desire to die consciously must arise and practices to that effect must be undertaken.

We have said above, ‘.. when one outgoing life does not crave for another incoming life, etc.’ Today the position may be that one does not know which outgoing breath will not be followed by an incoming breath. Slowly it happens that one does not want an incoming breath to follow an outgoing breath. And so the desire die consciously and not want another incoming life also arrives. The chapter is then over. ∞

## Book III Rearranged

### Book I

**I(21). *The attainment of spiritual consciousness is rapid for those whose will is intensely alive.***

This *sutra* points to those who begin *yoga* from a very early and tender age. Such persons not only reap the fruits of their earlier hard work in previous lives but are and serious to reach *moksha* in this. Their absorption is intense, their non- attachment is natural, they begin as advanced disciples or as those who have arrived. They begin somewhere, somehow in life. They have to understand *yama* and practise it. They are sometimes keen and more often weak in their pursuits.

The Sage has accepted some disciples for final *moksha*. Even from these hardly one will finally reach the goal. The requirements are of a very high standard. He is trying to goad them further.

**I(22). *Those who employ the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.***

These lines apply to those who seek right or wrong type of knowledge on the path and those who find no progress on the path. At first it calls for awareness conscious progress. Depending on the individual's *sanskaras* (see IV(8) in Book II rearranged), right or wrong, that kind of knowledge to progress on the path will come one's way and accordingly that branch of *yoga abhyasa* will be followed.

Many approach the path out of fear or frustration, some enter the path when all goes wrong, and some pursue it for psychic adventures and powers only. But this meant for those who are keen on taking it up early in life, when life is enjoyable, happily to march on without caring for psychic powers. Such persons will gain knowledge and others will gain the type of guidance they deserve. In all cases, progress will depend on the intensity of efforts and whether the object of attainment 'sufficiently valued'.

The ‘another way’ alluded to is for selected disciples only and passed on by word of mouth. It means that in the objective world most of us are trying out different *sadhanas*, but when the fourth state (which is not an extension of the three known states, viz. awake, sleep and dream) is known, the only real state – *Turiya*, Reality, *Satyam*, when the disciple and *Guru* become one – such an experience for these rare disciples is the ‘another way’, the final blessing of *Guru* to disciple.

**I(42). *When the perceiver blends the word, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.***

When knowledge is based on words, it is called judicial reasoning (*savitarka*). As Bangali Baba describes “There the suppositional thought transformation is mixed up with the option of word, object and idea (and could be indistinct).” Such judicial reasoning is the highest form of objective intellectual activity possible in the objective world, but it is still inferior to other forms of knowing which are described below.

Brain and involved mind cannot perceive. But if the mind is a catalyst for even a moment, i.e. not involved with the processes of the conscious brain, the individual can perceive. In such rare moments, what and how does the individual mind perceive? It could be just inspiration, more rarely it could be intuition, and in extreme could be momentary perceiving, which finds no parallel in the objective world. It sees through an object, a word, a meaning, a purpose, all together. The *sutra* begins the word ‘perceiver’ and the important word here is ‘blends’ – the word, the idea and the object are no more separate, they are blended into one, and hence the perceiver ‘perceives’. If not blended, it remains judicial reasoning.

**I(43). *Perception without judicial reasoning (or intuition) is arrived at when the memory no longer holds control, the word and the object are transcended, and only the idea is present.***

As the *sadhaka* is making progress he comes to perception, setting aside and transcending judicial reasoning (refer I(42) earlier). For direct perception (*nirvitarka*) without judicial reasoning, one has proceeded from stage IIIa to IIIb. The difference here is that in the best of judicial reasoning, memory pours in and every thought is affected

by it. This is natural law. But in stage IIIb, memory, which ever prevents perception or even intuition, is shut off or bypassed as shown in the diagram. By practices and methods, the side passages of the brain are cleared and incoming impulses no longer go over the memory pools. This adds value inasmuch as past emotional and intellectual debris is kept out. The purpose at hand is grasped and understood clearly without its interference, however hidden and wrapped in confusing words. This *sutra* still deals with conditions in objective world.

**I(44). *The same two processes of concentration, with and without judicial action of the mind (the thinking instrument), can be applied also to things subtle.***

The *sadhaka* is making further progress. In this intermediate state IIIa and going towards the more advanced stage IIIb, there are more and more frequent moments of inspiration. But as long as periods of objective judicial reasoning periods come in, the higher stage 3b is prevented as memory continues to interfere.

As Bangali Baba comments, "... There is the idea with many people that spiritual absorption is a thing which cannot be had at all times. It comes only at the time of prayer or meditation; it goes back again when the prayer is over. But in reality it is not the case." How very true! Perception without judicial reasoning leads to 'meditative attitude' – others have called it "spiritual absorption" – which should form part of one's life and living; it should not be absent for a moment.

## **Book II**

**II(1). *The yoga of action, leading to union with the soul, is fiery aspiration, spiritual reading and devotion to Ishvara.***

By this time, one has succeeded in establishing communication with the psychic body and *manas*, and together with the external man the entire complex human structure establishes communication with *Chittie*, with individual mind remaining only as a catalyst. Penance, tapas, purification and refining are the thoughts expressed here. Inner impurities hidden inside each cell of the body/brain system are to be removed. Purificatory measures are most essential. (Refer to the practices in Appendix I and at the end of each rearranged book.)



The person is now ready to communicate with *Ishvara*, the *Gurudeva* within. But it is not an easy task. The important functions of *niyama* are now most needed. Sincere and prolonged practices have brought about the quality of spiritual reading as a constant application in life. The very first glimpse of *Ishvara* the *Gurudeva*, is enough to create a deep-seated devotion. “How may one with an outgoing mind become also possessed of yoga. *Ishvara pranidhana* means habituating of the mind to feel the omnipresence of the Divine Principle.” But at this stage it is not possible to call upon *Ishvara* to take on external form of *Gurudeva* and learn at the feet of the Transcendental Master.

In II(32) we were given the definition of *niyama*, and we had noted internal and external purification and contentment therein. We had stated that *niyama* is the crowning glory, the prize and gift and effect of total *yoga abhyasa*. Now at this stage the *sadhaka* is about to get the gift of spiritual reading in response to his or her ceaseless one-pointed practices.

Spiritual reading, as explained earlier, is the only means whereby the glimpse of the Divine Fragment, or Divine Presence, can be had. By continued practices and further progress, *Ishvara pranidhana* will take place. Later the *sadhaka* will be taught how to call upon the inner Divine Presence – then it will happen, the greatest, finest moment of grace in the life of the *sadhaka*, the reward unasked for.

**II(2). *The aim of these three is to bring about soul vision and to eliminate obstructions.***

When all of *niyama* is fully established, the disciple is truly no longer the same person. All obstructions are eliminated and the vision of the inner *Ishvara* is uppermost at all times. The only teacher is *Ishvara*, the *Gurudeva*. The body/brain system with individual mind must surrender, but with love and adoration, to this greatest of teachers. It is, however, still the stage of visualizing and not experiencing *Ishvara*; the disciple has yet not learnt to call upon *Ishvara* to take on an actual form as *Gurudeva*.

This sutra is the continuation of the earlier one. Still the Sage is of the opinion that though the mind becomes no-mind off and on, the *sadhaka* has had no full experience of the Divine Presence. The sun is

about to rise – *Turiya, Satyam*, Reality – to become experience.

**II(22). *In the case of the man who has achieved yoga (or union) the objective universe has ceased to be. Yet it existeth still for those who are not free.***

This means that the individual is now living in the inner universe rather than in the objective universe. The objective universe does not disappear but it will cease have any lure or effect on the individual. Others will be fascinated and will continue to be under the influence of the objective universe. (Even in broad daylight the objective universe does momentarily, and sometimes even for a few more moments, disappear. Then only can one experience Reality – can one then believe in Existence?) In short, the disciple comes to know and understand that there is a Celestial Home – *Tapah*, Divine Wholeness. So necessary preparations now begin for conscious death preceded by constant total efforts at conscious sleep.

All these and the coming *sutras* are for personal experience. It is difficult to put in words all that is conveyed by word of mouth, and as we proceed further it will become more and more difficult to explain.

**II(23). *The association of the soul with the mind and thus with that which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.***

*Ishvara* owns everything – nothing can own or possess *Ishvara*. **Mind-body-brain are the knowables.** Due to *avidya*, a conjunction is brought about of all these being same as *Ishvara*. Sufficient *yoga* knowledge brings about separation, as should be, as *avidya* withdraws into her own domain. But this knowledge is not sufficient to *moksha*.

As Bangali Baba writes, “This is to warn us against the idea of getting emancipation simply by the theoretical learning of the philosophies. The knowledge of books by itself cannot destroy non-science (*avidya*), because restlessness of mind, unsteadiness of body, quick breathing, sensuality, dream, sleep, and stupid imagination are brought about by this non-science. He in whom these can never be found and who has acquired the manifested qualities of spiritual absorption (meditative attitude) is considered to be emancipated.”

The above quote is well said and should leave no confusion in the mind of the reader. There are readers who want a scientific

explanation of all states of experience. Even should they get a mental grasp, i.e. 'theoretical learning', it is not enough because work on one's self – and that too with 'fiery aspiration' – is needed, and only after the total change in one's structure, the *sanskaras*, is it possible – and perhaps after many hundreds of lifetimes of continued progress.

**II(24). *The cause of this association is ignorance or avidya. This has to be overcome.***

The false personality 'I' of the physical body/brain system dies out completely. The false personality of the psychic body/*manas* system dies out completely. **Individual mind is as pure as Chittie itself so that perception replaces thinking and knowing.** Who the true Perceiver is, is now apparent; all earlier associations mind and brain are recognized as false. Ignorance – *avidya* – is finally overcome.

The *sutra* wishes to describe the state of the *sadhaka*. All the three coverings of body-brain, *manas* and *buddhi* are torn open; when the deceiving coverings are no more, one experiences the hidden Divine Presence, *Ishvara* the *Gurudeva*, and then the *sadhaka* calls upon *Ishvara* to be the guide for further progress.

**II(25). *When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.***

In continuation of the previous *sutra*, *avidya*, we have seen, leads to the wrong conjunction and consequent pain. Deepening knowledge of *yoga* brings about a separation in understanding about *Ishvara* and mere intellectual knowledge. It should, however, be entirely free from all false ideas held in memory, and possibly memory itself should be bypassed as in IIIb. If this false association is brought to an end, the calming of the thinking instrument from its habit of wrong thought-formation leads to emancipation from all restraints and false ideas. Awareness has reached the pure state. This is what is meant by 'discrimination without being discriminative'.

By clearly understanding all the three coverings that made the *sadhaka* so far experience only the objective universe, *avidya* has now come to an end – this is the proper meaning of 'when ignorance is brought to an end'. Note the word 'brought', and not 'come', i.e. by the conscious efforts of the *sadhaka*. Nothing now can mislead the *sadhaka*.

**II(26). *The state of bondage is overcome through perfectly maintained discrimination.***

Though one may have clear mental concepts through reading or hearing, this by itself does not remove *avidya*. The propensities and characteristics of each cell have change and therefore much effort at practices of refinement and inner purity are needed. As *avidya* is superseded by *vidya*, the stage of inspiration slowly progresses perception and finally to spiritual reading. The mental state gradually becomes free from all errors.

Refer II(25). This *sutra* authoritatively states, ‘through perfectly maintained discrimination’. What is realized earlier is good, but every moment of life and living it is to be perfectly maintained. Cosmic mind = cosmic *maya*, individual cosmic mind = individual cosmic *maya* creative pressures do not cease for a moment. So if this realization is not perfectly maintained every moment, cosmic mind will triumph again – it is a warning to remain alert, we cannot rest on past glory.

**II(27). *The knowledge (or illumination) achieved is seven-fold and is attained progressively.***

The knowledge attained is seven-fold. Other than exceptional disciples, the original disciples go step by step and are taught what is to be learnt about the sub-stages of *Bhuh*, then of *Bhuvah* and finally of *Svahah*, for all of which many lifetimes are needed. Normally it requires seven times seven lives after one wakes up to get but a passing knowledge that may eventually lead to emancipation in future. The jump across the void transpires after several hundred lives of constant, undiminished efforts. (This is not written to frighten the reader.) As wisdom dawns, one slowly achieves the rank of *yogi* and *rishi*.

Everyone is not a Buddha or a Christ, who with one leap after realization would break through the Celestial Bubble. Maybe some more lives will bring lesser *sadhakas* Home, but after realization no *sadhaka* rests in the objective Universe for long.

**II(44). *Spiritual reading results in a contact with the soul (or divine One).***

Spiritual reading is possible only through the grace of *Ishvara* the *Gurudeva*, because it amounts to *sanyama*. So it implies the

prerequisite that the disciple has established contact with *Ishvara* and has been accepted. ***At this very advanced stage, the phase of yoga abhyasa at the feet of an external guru is over.***

Spiritual reading is a very special term and difficult to explain. It is permission given by inner Divine Fragment to the *sadhaka* to experience the Divine Presence. Where anything and everything fails, it succeeds. No spiritual eyesight is equal to spiritual reading. Now begins the direct relationship of the *sadhaka* with Transcendental Master.

**II(45). *Through devotion to Ishvara the goal of meditation (or samadhi) is reached.***

*Dharana* and *dhyana* can only be learnt and achieved under the guidance of *Ishvara* the *Gurudeva* – no external *guru* can help. The mind is prone to go where it finds pleasure at first, and then happiness, and so is held on to such objects. By now the body/brain system has been educated enough in *yoga* practices and knowledge and knows now that the most precious place is at the feet of *Ishvara* the *Gurudeva*. So it will naturally now seek only *Ishvara* and constantly remain in bliss. Day and night the disciple looks upon the inner spiritual guide and slowly learns to call upon his inner *Gurudeva*. The *sadhaka* is taught how to pronounce *OM* ❁ by *Ishvara*, his own Transcendental master. Day by day the experience grows deeper, and devotion too grows unbounded. This experience is the symbolic *Radhe-Krishna* – not the historical idea but the symbolic idea.

### **Book III**

**III(12). *When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.***

Till now there had been struggle and control of some sort to develop and maintain the new postures. As long as there is control (though by itself control is far better than indulgence) it presupposes weakness in the body/brain system which requires one to remain on guard. When all impurities and all weaknesses are removed, a stage is reached where no control is necessary – it is a naturally relaxed body/brain system at all times. The breathing has become rhythmic and steady, the thinking instrument is calm. The individual mind ever remains as a catalyst and pure perception is the result. As the

frequency of thought-formation drops below a critical level, automatically one-pointedness becomes a constant natural virtue. The fourth and fifth upgrading of awareness practices will help develop this state. Ultimately the mind is reduced to no-mind, at first momentarily and then quite often, and finally set aside altogether. The disciple is at the feet of the Transcendental Master – nothing else is equally valued, so where is the need or reason to be elsewhere?!

Note ‘mind control and the controlling factor’, i.e. the brain oscillations and the mind modifications are both in a calm state, while the controlling factor of exiling (controlling) memory soaked in past emotions is effective. Since both burdens have been set aside, inward peace is continuous (see diagram IIIb.)

**III(13). *Through this process the aspects of every object are known, their characteristics (or form), their symbolic nature, and their specific use in time-conditions (stage of development) are known and realized.***

As stated in III(12), once one-pointedness becomes a constant and natural virtue, the power of the individual mind is as clean and great as that of *Chittie* itself. Nothing in the whole universe is now hidden from view. One gaze at an object, be that object a human being, a star, or the Universe itself, all aspects, characteristics, the symbolic form, on what rung of the ladder of evolution the object is, etc., are all known and understood. It is not just an inquisitive process of knowing, it is a power before which everything is so transparent.

Now at this stage, at the feet of the Transcendental Master, the cosmic mind itself is seen through and understood as cosmic *maya*, so all play of mind *maya* creative pressures is known and understood. Now the *sadhaka* does not parrot-like say ‘*maya*’ – he has seen through and analyzed *maya*, never to be duped again.

**III(14). *The characteristics of every object are acquired, manifesting or latent.***

*Prakriti* is matter, a combination of the three *gunas* in some particular combination and permutation out of the nearly infinite number of possibilities and probabilities. As such, some may be active and some dormant. These are the ‘characteristics’ referred to.

The disciple is on the threshold of receiving many psychic powers. It is the normal, powerful state of the disciple. Any object,

whether inanimate, living or a human being can be known in all its characteristics, from the dim past to the distant future. Even latent powers or characteristics can be read – in an acorn is seen the fully grown oak tree.

Though the eye looks the same to an observer, it is completely different. What was not previously seen is seen, what was once opaque to the physical eye is transparent. In this state one is credited with the third eye – this is fiction. Even Shiva has no third eye, for with the possibility of spiritual reading, not a single eye required!

This *sutra* is continuation of the earlier one. When cosmic *maya* is understood, the *gunas* are understood, so is *mula-prakriti* and also the *pancha-bhutas*. No worthwhile knowledge escapes the *Sadhaka*. He is about to be a Buddha, the all-knowing.

**III(49). *The man who can discriminate between the Soul and Spirit achieves supremacy over all conditions and becomes omniscient.***

Rama Prasad translates this Sutra thus: “To him who recognizes the distinction between consciousness (*Ishvara*) and pure objective-existence comes supremacy over all states of and omniscience.” Taimni writes: “*Indriya-jaya* ... gives power to manipulate all the forces working within *prakriti*, but it does not confer omniscience. This attained through *sanyama* on the distinction between *sattva* and *Purusha*.”

This *sutra* is not quite easy to understand because only *Ishvara* the *Gurudeva* can explain the hidden meaning. We have a vague idea of the soul and to us there difference between Soul and Spirit. So long as *Ishvara* is within a body/brain system and communication is not established, *Ishvara* or Divine Fragment is called witness or the Soul. When the disciple has reached the stage of conscious death and, though in human form, has progressed and passed the sub-stages of *Bhuh*, *Bhuvah* and *Svahah* by right practices under the guidance of *Ishvara* the *Gurudeva*, and the body/brain system has reached the state of pure awareness, *Chittie*, the Soul is free return to its Celestial Home –*Tapah*, Divine Wholeness. At that stage, it assumes the status of Spirit – Divine Spirit. But this boon *Ishvara* bestows to the disciple who works even harder to release the Soul to the status of Spirit.

It is not possible to grasp the beauty of this *sutra*. All the time the

*sadhaka* is making ceaseless efforts to have a glimpse of *Ishvara*. Then the guru-disciple relationship grows; now comes the mutual understanding. *Ishvara* can only return to the celestial Home, Creation, if the coverings melt away willingly and release *Ishvara*. *sadhaka* has come to that level when *Ishvara* helps one to come to the level of cosmic mind, so that the coverings can melt away in and become one with cosmic mind. The *sadhaka* can help thus *Ishvara*, the Soul, to get its true *mukti* and return to the Celestial Home, Creation. The disciple, at the appointed point in time, embraces consciously.

**III(54). *This intuitive knowledge, which is the great deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.***

With such co-operation between the body/brain system and *Ishvara*, all wisdom descends on the disciple. Billions of years into the past or the future, and billions of light years into every direction are like an open book. In fact, he or she becomes omniscient and omnipresent, for the entire space-time universe is transparent unto him. It is a sweeping statement – transcendent, cognizing all objects, all conditions and all spheres of operation simultaneously. It is implied that *Ishvara* the *Gurudeva* takes the disciple from all these to the other shore. At this stage, the disciple studies his or her innumerable past lives, gathers what he owes and pays what he has to pay. Redeeming is done faithfully with the help and guidance of *Ishvara* the *Gurudeva* as the disciple works to become free from all *karma*.

The coverings can have at most the entire knowledge of cosmic world and cosmic mind. But the *sadhaka*, through *Ishvara* the *Gurudeva*, as per the relationship mentioned in III(49) earlier, now knows all about Creation which is beyond Existence.

**III(55). *When the objective forms and the soul have reached a condition of equal purity, then is At-one-ment achieved and liberation results.***

Actually III(54) and III(55) can be interchanged. The final relationship between *Ishvara* and the *sadhaka*, as stated in III(49), is experienced and described here, in continuity of III(49).

The state of the inner spiritual man is pure. When all impurities are discarded by the body/brain system, the complex human system



also becomes pure; it now becomes a pure, holy and fitting temple in which the living God, *Ishvara* the *Gurudeva*, can reside. The inner Spirit is called upon each day, and in veneration, true 'arti' is performed. *Ishvara* the *Gurudeva* now teaches higher sounds – *madhyama-nada*, *pashyanti-nada*, and *para-nada*.

*Para-nada* is seldom heard in Existence, and when it is heard even the cosmic mind showers flower petals from the sky on the *sadhaka* – when, with the help of *Ishvara*, conscious death is entered *into*.

#### **Book IV**

**IV(1). *The higher and lower siddhis (or powers) are gained by incarnation, or by drugs, words of power, intense desire (obsession) or by meditation.***

We have noted earlier that each disciple receives the type of knowledge he or she deserves. There are disciples who hanker for psychic powers and so meet such external *gurus* who teach the disciple different ways to gain such powers. A disciple who has gained such powers in earlier lives will keep playing with them in this present life – some may play for many, many lives.

We appreciate today the damage done by drugs like LSD and others even more potent. Thousands of years ago in India, *soma* juice was taken to come to know and temporary escape from the physical body; it was neither habit-forming nor injurious to health. Many *bhakti yogis*, by constant *japa*, and some by great penance, have achieved this. In the long run, all these amount to a great obstacle, for at a time when such persons would like to progress they will be held down as by gravity and make no progress. But the meditation process, with proper practices as shown earlier, is the only authentic way to bring it about and for sincere disciples liberation follows without asking or yearning. This is the blessing of understanding the *Yoga Sutra*.

Even during *yoga abhyasa*, egoism does not leave the *sadhaka* – one gets the holier-than-thou feeling, another feels more *gyani* or more knowing, and yet another shows his superiority by wielding psychic powers, or *siddhis*. There are different ways to get them. In some way or another it is the desire of a *sadhaka* to show that he or she is somewhat different. An *ashram* life, a particular garb and style follows. Why this advertisement? No one wants to totally obliterate the ego and live one who is a normal human being. If no *chamatkar* is shown no *namaskara*

is received. But this is a very unfortunate state of mind. To be nothing, and even when goaded to remain nothing, is a blessing.

**IV(3). *The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares ground for sowing.***

There is a bias regarding practices, methods and techniques. In Zen Buddhism it is said that each one is born with 'buddha nature' and there is no need for any practices. We also know that we have within us *Ishvara* the *Gurudeva* who can guide. But practices and methods are not the direct cause – they serve to remove the *granthis* and bring about the inner biological development so necessary to withstand the higher vibrations when 'it' happens.

Just as knowledge drives away ignorance, so virtue drives away vice – ***yet virtue itself cannot cause emancipation.*** If *yoga* has not been practised during the innumerable past lives, there would indeed be an accumulation of afflictions and weaknesses. To achieve *yoga* by practices and methods is simply to remove these afflictions and weaknesses. The practices do not grant emancipation nor lead to illumination, they remove obstacles preventing it. In this sense, they are like a good farmer who prepares his field by removing the weeds or removing the earth block to start the water flowing into the field.

At this late hour, the Sage wants to clarify that practices do not bring about Transcendence. If, in contradiction to *Advaita Vedanta*, Transcendence is not our structure, then all the practices and prayers of the world in an infinity of time will not create Transcendence.

**IV(4). *The 'I am' consciousness is responsible for the creation of the organs through which the sense of individuality is enjoyed.***

Innumerable self-minds are created in the objective world from the one mind, *Chittie* or Infinite Mind. The functioning of all such many minds depends on similarly many ego-consciousnesses with their particular combinations of *gunas* and their structures of acceptance.

We have noted earlier how *avidya* begins at one stage. With *avidya* comes in confusion and misunderstanding. One major misunderstanding is the 'I am' awareness whereupon the physical body/brain system is looked upon as everything. Innumerable lives are lived under such a delusion. By the law of *karma*, future

body/systems (the 'I am' awareness) keeps repeating. Then in some life a beginning is made – some knowledge creeps in, some delusion is removed, the individual wakes to a different possibility. Now efforts are put in and greater knowledge prevails. The primary body/*manas* system is heard about, more practices are followed and *avidya* is replaced by higher knowledge. Till then the 'I am' awareness persists and results in repeated births and deaths.

This 'I am' consciousness is the seed implanted by cosmic mind and is always maintained through individual mind *maya* creative pressure. Even the very wise are free from it – only when one is free from one's bodies' shadow is one free from it. This will persist as long as all the *kayas*, the body/mind systems, are not set and glimpses of *Ishvara* as an experience is not obtained. Till then, mere objective worldly knowledge and/or *siddhis* will make this 'I am' consciousness all the firm.

**IV(9). *There is identity of relation between memory and effect-producing cause, even when separated by species, time and place.***

This one line *sutra* needs much explanation. Our thoughts are responsible for our repeated births. To form a thought we need (i) an incoming impulse, also called 'the effect-producing cause', and (ii) a series of near identical memory patterns. Based on the individual structure of acceptance, out of millions of incoming impulses, only those are picked up for thought-formation that fall within the spectrum of our structure of acceptance. A series of near identical memory patterns from within the memory pool rush out to meet the incoming impulses, reaction takes place, and we act.

This happens whether we are born in a different country, or even on a different planet in a different galaxy. Memory is indestructible, even after millions of years and through innumerable lives. It is also soaked in past emotional experience and the structure of the body/brain system is thus formed. Though one cannot see memory or even the structure of acceptance, it is stronger than granite and destruction or change by itself is not possible. Enormous efforts in innumerable lives, with proper *yoga* knowledge enables one to ennoble the structure of acceptance – it is the only way to nullify all the old memory patterns. There is no easy jump, yet it must happen someday.

Why does this *sutra* appear so late? It expresses many of Nature's laws that govern the objective universe, even if it is *maya* created. One such law says that those incoming impulses will enter your system that are identical to the memory patterns you hold and refuse to throw or burn away. Your so-called progress, or your so-called *yoga abhyasa*, is useless unless you have taken proper steps to destroy or change the texture of your memory patterns. "O *Bhikshu*, empty the boat."

Secondly, that cycles are very long sometimes and will meet you after so long a time and in so different an area of the universe that if you are not aware of this you may be a sad and beaten person someday. *Yoga* is scientific and so has to be practised in proper sequence.

**IV(12). *The past and the future exist in the present. The form assumed in the time concept of the present is the result of developed characteristics and holds latent seeds of future quality.***

This is very similar to IV(9) above, but this *sutra* stresses the law of Nature. Our present body was fabricated based on our previous final structure of acceptance and our future body will be fabricated based on the structure of acceptance we will have at the time of our death. Hence the structure of acceptance that we build is also known as *sanskaras* or seeds.

Nature's law states, ***that which exists cannot be destroyed and that which does not exist cannot come into existence.*** Because in the absolute beginning there were only nebulous patterns, the patterns will unfold, but if there be no pattern, it can never be, i.e. there can be no unfolding. It is a profound thought from the *shastras*. From the beginning to the end of Existence, whatever form should at any time come into existence already existed in nebulous pattern form, and at the right time and at the right place will materialize. The beauty is that, when in nebulous pattern form, the *sutra* says, 'it holds latent seeds of quality' – the qualities are imprinted in these nebulous pattern form! Nothing is born suddenly from nowhere and nothing is ever destroyed – it goes back again nebulous pattern form with developed qualities for the future. The *sutra* indicates a link between past, present and future, maintained by forms that are assumed in accordance with the structure of acceptance. To search out this

sequence is *yoga*, but it is difficult to comprehend in the absence of *yoga* practices.

The sutra wishes to say that as per *Advaita Vedanta* except for Reality – *Satyam* – nothing is existing. But in the Cosmic Bubble, though *maya* created, till such time as a person comes to realization, cosmic laws are operative and precisely based on minute considerations. These laws function eternally, and if one wishes to escape from their grinding effect the sooner one makes contact with the inner Reality – *Turiya, Advaita* – the better, otherwise there is no end to the past and the future which has to be endured as the present.

**IV(13). *The characteristics, whether latent or potent, partake of the nature of the three gunas.***

The universe is fabricated out of the three *gunas* (qualities or potencies of nature); this includes all objects animate and inanimate, all life and human beings. The fabrication depends on each individual structure of acceptance. Further, what events are to follow and what type of existence is one to have are also naturally dependent on this structure of acceptance – it is the identity card of each individual. As stated previously, even the nebulous pattern forms have all the history imprinted along with the *gunas* in balance or imbalance. Yuga after yuga come and go, thousands of births and deaths come and go, but the combination and permutation of *gunas* work with a precision no computer can ever fathom.

Besides, unless great progress is made, these *gunas* and their imbalance are not seen nor understood. These are the *maya* creative pressures which make the non-existing appear as true and existing. Only the inner Divine Fragment can help one to come out of their hypnotic spell. So communication set up with our own Divine Fragment is so imperative. The *sutras* and especially the teachings by word of mouth are therefore so very essential.

**IV(14). *The manifestation of the objective form is due to the one-pointedness of the (long-prevailing) effect-producing cause (the unification of the modifications chitta or mind stuff, the thinking instrument).***

The awareness of ‘I am’ can vary greatly in Existence and there are degrees in which lower life may not be at all aware. But normally

human beings know that they exist when they pronounce 'I am'. At the height of awareness, this is shifted to the inner spiritual man and the external physical man may say '*shivoham-shivoham-shivoham*' as *Sankaracharya* said. But here the *sutra* implies that as long as one remains conscious of the physical self only, it is not enough to have a mental concept through reading or hearing of higher knowledge. Till such time as the 'I am' awareness gives way to "Thou art the only and I am but an instrument", the chain of birth and death will continue and will require a body/brain system.

The 'uniqueness' (*ekatvata*) referred to in the *sutra* points to that particular combination of *gunas* which only would create a particular object and which would also point at the essence subsisting. Try to find a meaning, the why, of this last point for oneself.

In continuation of IV(13) earlier, the impossibility of understanding the operation of various laws of Nature, a human being is as helpless as lower life. Human intelligence, which comprises a very minute possibility of a small segment of all true knowledge, does not enable a human being to fathom; besides the vastness itself is incomprehensible.

**IV(16). *The many modifications of the one mind produce the diverse forms which depend for existence upon those many mind impulses.***

We have noted that when a person achieves *yoga* the objective universe ceases to be for that individual. But till such a state comes about, the individual does experience the universe by or through his mind (modifications and memory). This had continued for innumerable births. Modifications are many but mind, the flowing individual mind is one. When knowledge and higher *yoga* experience replace *avidya*, then finally all modifications are set aside as illusory.

Universe, Nature, Existence, objects and events are all based on undeviating laws. The individual structure of acceptance is a very complicated and detailed electronic device functioning flawlessly. At every moment, entries are continuously made into it through the functioning of the I-E-S-M centres. The final details are recorded in the permanent seed atoms (refer to the intensity charts in Appendix II) at the time of death to be the link for future birth.

The automatic working of cosmic *maya* creative pressures,

through the cosmic mind and the individual cosmic mind, makes brain and senses work so helplessly that education and wisdom of a person is washed away as by a tidal wave. Impulses create further impulses, and a deluge of impulses attack the human body/brain system simultaneously at the rate of 30,000 impulses per pulse-beat, or even higher. How is a human being to cope with this monstrous attack day in and day out? How is insulate oneself? From where is one to receive the true knowledge, for *shastras* all over the world have been tampered with? How to be deserving to hear firsthand the Transcendental master within!? These and many thoughts are hinted at by the *sutra*.

**IV(17). *These forms are cognized or not cognized according to the qualities latent in the level of awareness.***

The pointer in most of the earlier *sutras* now surfaces in this *sutra* as ‘the qualities latent in the level of awareness’. We can equally say ‘the qualities latent in the structure of acceptance’. The point to note is that forms and objects also have latent qualities, but they are powerless if the level of awareness is taken care of. This subtle hidden in the *sutra*.

Indeed, the level of awareness itself is powerless. Individual mind awareness cannot fathom *maya* creative awareness of the cosmic mind. It requires something different from awareness, viz. the energy of the essence of consciousness of first grade of a high order, to decode the code of every structure and *sanskara*. It is difficult to explain.

In continuation of IV(16) above, the modifications are cognized and life is lived depending on the level of awareness and the progress of the individual’s inner evolution. But when higher knowledge and higher practices of *yoga* remove *avidya* totally, and when things are understood in their proper perspective, the Universe itself ceases to be – then only *Ishvara* the *Gurudeva* is all that matters. This is the stage of *Radhe-Krishna* and final emancipation. ∞

## Book IV Rearranged

### Book I

**I(17). *The awareness of an object is attained by concentration on its fourfold nature: the form through examination, the quality (or guna) through discriminative participation, the purpose through inspiration, and the soul through identification.***

This book portrays the advanced state of a disciple as this opening sutra makes quite clear. 'Concentration' here is now to be read as 'one-pointedness'.

Anything that is created on our planet or in the vast universe, not just human beings but all lesser life, the animal, vegetable and mineral kingdoms, all contain function with some measure of awareness. ***There is no zero awareness either on this planet or in the vast universe.*** If we assume a scale on which *Chittie* – pure and awareness – is taken as 100 degrees, then awareness of 5 degrees may seem to us to be inanimate.

A normal human being can be said to function on about 25 degrees of awareness, fluctuating a little, while great personalities touch 50 degrees. Anything above this must come through conscious *yoga abhyasa* or extreme *bhakti*, life after life. (A *yogi* functions at 85 degrees, a *mahayogi* at 90 plus degrees).

The *sutra* talks about spiritual diagnosis and the various instruments (like x-ray scans, etc., in our medical world) employed to bring it about. The instruments of inquiry mentioned are examination, participation, inspiration and identification.

Examination is of outward form, by discriminative participation one goes beyond the external form and below the surface to know, and inspiration unlocks the purpose for which an object exists. Finally there is identification, the *samadhi* state. One needs to study *svara-nadi shastra* in great detail to learn how to synchronize one's breath with that of another's (without letting anyone know). This reveals the



state of awareness of that object or person and through that to know the structure of acceptance. Once this is deciphered all is known about that object or person. The state of *Ishvara*, i.e. how much longer *Ishvara* will remain as witness, will also be known. Such are the practices of *dharana*, *dhyana* and *samadhi* for a true *yogi*.

The whole method explained takes but a moment or less for the disciple to follow the whole process and come to correct perception. This is the beginning of spiritual reading – prior to the blessing of the inner Divine Fragment. A particular point to be understood is that the disciple does not wish to do this out of inquisitiveness, but it is permitted as self-study.

**I(18). A further stage of *samadhi* is achieved when through one-pointed thought the outer activity is quieted. In this stage the *chitta* (the thinking instrument) is responsive only to subjective impressions.**

This *sutra* is based on the understanding of I(17) earlier, as most *sutras* now will be. I(17) is a sort of introduction; it also heralds the beginning of higher practices of *pratyahara*, *dharana*, *dhyana* and *samadhi*, as well as some other higher practices of inter-exchange with *Chittie* at various points in the body/brain system. The minimum prerequisite for all of them is one-pointedness – for instance, the fifth step of upgrading of awareness has been practised and a measure of success of at least ten minutes duration has been achieved. *Dharana*, *dhyana* and *samadhi* are relative terms extending in duration, but the quality of one-pointedness is the same. In *dharana* the above stated duration, for which the outer activity is quieted, is say one second, in *dhyana* it is 10 seconds, and in *samadhi* it is one minute. One has now reached stage IIIa, while the minimum stage for practice is IIIb.

Subjective impressions are those that normally cannot be seen by the physical eye. For example, consider the incoming impulses entering into a person. At *pratyahara* stage one can make out the shape of certain patterns which can be interpreted, in *dharana* some patterns will be seen as unclear pictures in black and white, and *dhyana* these decoded patterns can be seen as one sees images on the screen of a coloured television set.

There are 49 centres in the human body/brain system where inter-exchange with *Chittie* can take place. Of these 21 are major and

28 are minor centres. The 21 centres are shown in the chart in Appendix II. Of these, a few selected centres are made use of, and that too only for progress on the path and in the cause of humanity. *Tantric* practices deal with the 28 minor centres; they yield benefits and inflict loss and damage in the objective world. *Yoga abhyasa* does not advocate them.

One may question how *Chittie* can help towards such undesirable means, considering the age-old thought that God and *Chittie* must be absolutely good, spiritual, etc. Though all the three qualities are in abundance in *Chittie*, they are in absolute balance, for *Chittie* has no need of them – just as butter, *ghee* and other products are potential in milk in absolute balance, for milk has no ‘need’ of them. In both cases they can be extracted by proper techniques as desired by an individual; but in the former case one may have to pay a bitter price.

It is clear then that to understand and appreciate the real meaning of the *sutras* from now on, the reader must be ready with (i) 3SRB for all 24 hours, (ii) all the refining and corrective exercises gone through, (iii) the upgrading of awareness practices done with the fifth step performed for a minimum of ten minutes for some measure of success, (iv) the phase exercises up to phase IV, and (v) a deep knowledge of *svara-nadi shastra*. All this comes about if the *sadhaka* has kept up his or her regular progress so far.

The practice of inter-exchange with *Chittie* at certain major points in the body/*manas* system of the primary body through the individual *chitta* now begins – not psychic powers are required, but the *sadhaka* now learns how cosmic mind = cosmic *maya* = individual cosmic *maya* creative pressures are brought about, and can such powers to understand how the objective world can be made to appear as real, and so that he or she will not be subjected to such pressures. Such knowledge great psychic powers and practically all the *sadhakas* start playing with these psychic powers. The *sadhaka* gets stagnated at this stage – further progress is now possible.

**I(19). *The samadhi just described passes not beyond the bounds of the phenomenal world; it passes not beyond the gods and those concerned with the concrete world.***

By activating the 21 major centres, which vary in degree of greatness and power of function, one can learn much about the

objective world and otherwise inaccessible parts of the universe. Note that whilst practicing in *pratyahara* stage, or in *dharana*, *dhyana* or *samadhi*, one is not in a trance state or even have one's eyes closed. In fact, in the state of continuous meditative attitude, which is a much higher state, one is able to live a normal life and also meet normal obligations simultaneously. The *sutra* indicates that this is now the early stages of higher experiences.

Normally all commentaries translate this *sutra* as objective existence of *videhas* and *prakritilayas*. Refer to the Creation/Existence chart. The *shastras* speak about *Bhuh* the cellular, *Bhuvah* the molecular and *Svahah* the atomic/electronic universes. Just as there are humanities in *Bhuh*, likewise there are humanities on the upward and downward arcs in *Bhuvah* – such are referred to here by these terms, *videha* and *prakritilaya*. They can be contacted in meditation and *samadhi*, though there is no need to.

But here the *sutra* speaks about the condition of the *sadhaka* who has progressed this far and can wield the same type of powers. Now, from I(18) onwards, *sadhaka* has to be very alert not to trespass, for with this knowledge temptation for misuse of powers is great.

**I(20). *Other yogins achieve samadhi and arrive at a discrimination of pure Spirit through belief, followed by energy, memory, meditation and right perception.***

This is the transition state of a disciple who is ready to pronounce the word and call upon his celestial *guru*, *Ishvara* the *Gurudeva*. In this *sutra*, *Ishvara* is referred to as pure Spirit (which in fact *Ishvara* is); then the steps are the practice of pronouncing the word and calling upon *Ishvara* to project as the Transcendental Master. Until now the disciple has only been visualizing, there was a mental concept of *Ishvara*, and this stage is now over – now is reached 'discrimination of pure Spirit'.

*Ishvara, Satyam*, now permits inter-exchange at the major points in the mental body/*buddhi* system. What will accrue now is *atman-shakti* – of the Divine Fragment itself! – and which is superior to all and any psychic powers. The disciple and *Ishvara* are more or less becoming one (the temporary stage of Arjuna with Krishna before the battle), but the disciple can enter this stage at will and *Ishvara* has not to bless with divine eyes for this.

By 'belief' is implied that one believes it will happen as guided by an external *guru*. Here 'energy' stands for higher *prana* of third grade which is just beginning to circulate in the disciple's psychic body/*manas* system. ***Objective memory having been exiled, memory now is of various steps to progress.*** Soon the meditative attitude will lead to pure perception and the disciple will get real '*darshan*' of *Ishvara* as the highest transcendental Master.

From the stage of I(18) onward, a person is a *yogi*. Those disciples who have stagnated, as more than 95 percent do, are not referred to here. Others are the 5 percent who strictly progress further setting aside all use of psychic powers and live like ordinary human beings.

**I(23). *By intense devotion to Ishvara, knowledge of Ishvara is gained.***

Now begins the beautiful state of *Radhe-Krishna*. The complex human structure, *Radha*, is in love and adoration of *Krishna*, who stands for the individual *Ishvara*, the Reality, *Satyam*, that is same always. It can equally be the Christ, the Buddha, etc. The disciple will burst with ecstasy – all mental concepts are thrown overboard for now it has happened in reality. He or she is bathed in the healing, loving light of *Krishna*. He or she knows the real end and aim of *yoga abhyasa*, which is nearly accomplished. All the three worlds are as nothing to the disciple.

Is there a hint in this sutra towards *japa* and *bhakti*? Because intense devotion – feeling the omnipresence – is but a state of mind and body. *Bhakti* with *yoga* practices is a profound source of power. *Ishvara*, being *Satyam*, is the *bija-mantra* '*Om Satyam Param Dhimahi*', the very seed of all mantras, advocated here? Holding the black flame (the symbol of *Ishvara*) between the eyes even when engaged in normal duties and obligations, keep pronouncing mentally '*Om Satyam Param Dhimahi*'. It will lead to *Ishvara* being the *Gurudeva* and will guide the individual to emancipation. In the book are shown specific practices to achieve the same result. The reader may combine both or follow the one he or she desires.

It should not be misunderstood that a true disciple of any other faith by a different set of practices cannot achieve this. He or she can, and many have done so. It noted that both practices and *bhakti* are needed. But from I(19) onwards nothing is needed.

**I(24). *This Ishvara is the soul (Divine Fragment), untouched by limitation, free from karma and desire.***

This *sutra* clears all misconceptions about the soul. *Ishvara* is the soul – it always was and ever will be. It is timeless, ‘being unlimited by time conditions’. Time was only with the Celestial Bubble. *Ishvara* had descended to experience the Celestial Bubble. It was when the Celestial Bubble did not exist and will be when the Celestial Bubble will burst. As *Satyam unmanifest*, a Divine Fragment of the Divine Wholeness, *Ishvara* is free from any kind of limitation. ‘Free from *karma* and desire’ – *Ishvara* is everything, what can it ever desire? It was ever a witness, so what *karma* can ever touch it?

The disciple now becomes now fully aware of the Divine Fragment. He or she does nothing other than what *Satyam* guides. Now the disciple is even free from all *karma* and desire, being only the reflection of *Ishvara*. The disciple can now live and function in the *dharmakaya*, the mental body/*buddhi* system.

**I(25). *In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.***

*Ishvara* is wisdom and all knowledge. It is a Divine Fragment of Divine Wholeness. It knows all that is to be known, no knowledge is beyond. The disciple, now ‘as one’ with *Ishvara*, also knows everything. In the *Geeta*, chapter XI(7), Lord *Krishna* invites *Arjuna*, “Here, in Me living as one, O *Arjuna!* behold the whole universe, the movable and the immovable, and anything else that thou wouldst see.” *Arjuna*, however, did not understand Lord *Krishna* and requested to be shown only the objective universe.

Now that the individual has direct, intuitive apprehension of *Ishvara, Satyam*, he or she transcends the limit of empirical knowledge. Cosmic mind is all-knowing within Existence, i.e. within the Bubble, which is objective. It cannot step out of the Bubble and enter Creation, for the limiting factor to cosmic mind is *Mahakala*. But *Satyam* is beyond the Bubble – and *Satyam* is *Ishvara* – such knowledge thereof is ‘unborn knowledge’.

**I(26). *Ishvara, the Gurudeva, being unlimited by time conditions, is the teacher of the primeval Lords.***

This *sutra* is, in fact, a continuation of I(24). Without hurting any religious belief, it can be said that if *Brahman, Vishnu* and *Shiva*,

including their incarnations, are the primeval Lords of the three universes and so are linked to the Celestial Bubble, then *Ishvara* the *Gurudeva* is the Divine Fragment and is superior to these primeval Lords – for *Ishvara* is *Satyam*! The gods that we know and believe in, with all their powers and attributes, learn at the feet of *Ishvara* the *Gurudeva*. The primeval Lords came into being only with the creation of the Bubble. *Ishvara*, the Divine Fragment, is timeless, unborn, eternal – *Satyam*. Hence the phrase, ‘being unlimited by time conditions’ – being so, who can be its equal?

“The Self conditioned by *maya* is the cause of the plural universe. Self thus conditioned is called *Ishvara*.” “Cause-effect is an example which stands for the other relations within time-space and causality, such as subject-object, substance-attribute, and so forth.”

**I(38). *Peace (steadiness of the chitta, the thinking instrument) can be reached through meditation on the knowledge which dreams give.***

At this advanced stage, ‘dreams’ have quite a different meaning. Dreaming, normally, is images seen when asleep (hence dreaming during the day is called *and* fancy is dreaming during waking hours. What then is meant by dreams at this stage?

Once the complex human system (the disciple) has established communication with *Ishvara*, he or she is under the guidance of *Ishvara* the *Gurudeva*. Since all running away from normal life and obligations is prohibited, one must live one’s normal life during waking hours, but in sleep, the psychic body and *manas* system is trained and given experience by the *Gurudeva*. The psychic body and *manas* are involved here because on the way to progress, one must go beyond the objective life and the objective universe and enter *Bhuvah*. Since both the physical body/brain system and the psychic body/*manas* system are now synchronized, communication can flow from one system to another. So whatever is learnt and experienced by the psychic body/*manas* system is relayed to the physical body/brain system; this information is now registered on the sensitive endless film in the registration area and the body/brain system, on awakening, remembers the information as a ‘dream’.

Dreams is the stuff this objective universe is made of! Any experience of this objective universe, whether they be dreams in ordinary sleep or dreams during waking hours or dreams during

higher practices, whatever deals with other than *Satyam* is some type of dream. It may give knowledge, but inferior to the experience of *Ishvara, Satyam*.

**I(39). *Peace can also be reached through concentration upon that which is dearest to the heart.***

This *sutra* conveys the same meaning as we noted in I(14) – ‘that which is dearest to the heart’ has resonances of ‘when the object to be gained is sufficiently valued’. Earlier we had stated that mind is prone to seek what is most pleasant and dear. Through the various stages of evolution, (like a growing child who wants different types of toys to play with, as it outgrows earlier toys) the individual’s mind continuously shifts in what it finds most pleasant and dear. Finally, in some one life one finds that nothing is worthy of being sought; instead one finds the celestial feet of *Ishvara* the *Gurudeva* the most pleasing. This prized object is now gained and dearest to the heart, total and abiding peace naturally follows, nothing is as valuable now to the disciple. Maintaining this attitude develops and deepens the meditative attitude – whatever the disciple may be doing, before the mind's eye is the black flame, for *Ishvara* in fact has no shape, form, colour and qualities. Depending on the brain structure of the disciple, *Ishvara* the *Gurudeva* will project a form acceptable to the disciple according to his predilection. In sleep the individual is guided by *Ishvara* and what is learnt is called ‘knowledge which dreams give’.

‘That which is dearest to the heart’ can be the cause of excruciating and unbearable pain! Because this ‘dearest to the heart’ in the objective universe has to abide by the law of “the rising and passing away of all things.” And the dearest to the heart will pass away leaving one miserable. The only ‘dearest to the heart’ that can never pass away is *Ishvara, Satyam*, and peace is deep and guaranteed never to pass away. All *sutras* now refer by and large to *Satyam*.

**I(46). *All this constitutes meditation with seed.***

Until now this *samadhi* stage of the disciple – mind fixed on *Ishvara* – has been with seed, a motive or wish to see Reality, to see *Ishvara* – it is not free from this seed. Later on, the disciple will reach that seedless state of meditation as stated in III(4).

Until now whenever inter-exchange was practiced it was to learn

something, till *Ishvara* would finally take on the shape of *guru* that the disciple may have conjectured. He may, if nothing else, have the black flame before his eyes. So all meditative attitude thus far is *samadhi* with seed, or objective, though the image held may be subjective.

**I(48). *The yogi's perception is now unfailingly exact (or his mind reveals only the Truth).***

At this stage, in communication with *Ishvara* the *Gurudeva*, the disciple's body-brain-mind system has no independent wish or desire to act – “a vast surrender is the only strength.” ***The individual has from I(18) onward attained the status of a yogi!*** A *yogi* by definition need not be considered spiritual. A *maharshi* – a *yogi* who has gone beyond, leaving all psychic powers and all desires behind – is what this *sutra* is talking about.

With *Ishvara* the *Gurudeva* as the only perception he is never deluded. He has gained spiritual eyes, and can see and speak only the truth. The personality and the *Atman* are synchronized, and if *Atman* or *Ishvara* can reveal only the Truth so does the personality. So his ‘perception is now unfailingly exact’. He can see through any mask or illusion for he now ‘understands’. Still, very importantly, this power is not used to prevent fulfillment of *karma* in the objective world.

**I(49). *This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.***

The *sutra* leaves out nothing and makes crystal clear the power of perception. From I(19) onwards, mind has been reduced to no-mind, and so whatever is revealed direct, unborn knowledge, most difficult to explain. The best, the most rational, the most judicial human thinking is done using testimony, inference and deduction. But perception reveals all that these faculties cannot reveal because memory is frozen from perception and later even exiled. So no wrong idea can mislead, as happen in the best of human thinking. All three body/brain systems are only rational mind, being part of the same cosmic mind.

**I(50). *It is totally different from or supersedes all other impressions.***



These *sutras* I(48-49-50) must be read together. We have earlier noted the definition of correct knowledge and also of judicial reasoning. Besides correct thinking and above it is a hierarchy of higher impressions, viz. inspiration, intuition and perception. In inspiration and intuition the contact is with *Chittie*, Infinite Mind. But the perception of the disciple at this stage is unique – it is far superior to any previous instrument of inquiry because all guidance comes from *Ishvara* the *Gurudeva*.

‘All other impressions’ refers to a quality of mind, cosmic mind giving cosmic impressions. All such impressions are dualistic, objective, and hence *maya*, for still the *maya* creative pressures are there. When one is free from impressions, even the most subtle, then will the eyes behold Reality.

**I(51). When this state of perception is itself also restrained or superseded, then is pure *samadhi* achieved.**

As heralded in I(46) earlier, the stage of seedless *samadhi* now replaces *samadhi* with seed. When the above state of direct perception is also superseded, there is no longer any wish, desire or motive even for *Ishvara* – for *Ishvara* has no wish, desire or motive. And so the stage of *samadhi* without seed – pure *samadhi* – is reached. In the *Geeta*, chapter XI(7), the *Lord Krishna* tells *Arjuna*, “Here, in Me living as One, O *Arjuna*! behold the whole universe, the movable and the immovable, ...” The *sutra* talks about this seedless spiritual absorption described here in the *Geeta*.

The various steps taken by the disciple have been as follows: (i) at first he sets aside his complex nature; (ii) then he goes beyond the brain and works with mind as a catalyst; (iii) he is then directly in communication with *Chittie*; (iv) he then sets aside brain, individual mind and also *Chittie*, and (v) he is now in communication with *Ishvara* the *Gurudeva*.

Now the disciple has no longing even for *Ishvara* – the brain and mind are frozen before disintegrating them at death, so that no next life is needed, and the disciple makes ready for conscious death. Awareness not only is pure awareness, it is continuous without a moment’s break. But now, who needs even pure awareness for it is of the texture of cosmic mind *maya* ?

Cosmic impressions are held in *samadhi* with seed, leading to

high knowledge of the entire *Brahmanda*. But *Brahmanda* is merely the Bubble, and when this is realized and then left behind, then it is pure *samadhi*, which is free from all impressions. One has realized the Reality!

## **Book II**

**II(20). *The seer is pure knowledge. Though pure, he looks upon the presented idea through the medium of the mind.***

This *sutra* is very subtle and liable to be misunderstood. We must understand what 'Consciousness' is. It is not awareness. Infinite Mind, *Chittie* is pure awareness cannot come anywhere remotely near the consciousness of *Ishvara*. **Consciousness is unchanging.** All that is in Existence, the Bubble, survives through awareness; or Divine Fragment or pure Consciousness is of Creation. Awareness can, like the moon, fluctuate from new moon to full moon; Consciousness is ever constant.

We know that *Ishvara is a witness and not to be deceived*. It is Lord of the mind and has witnessed all the modifications of all the self-minds from the beginning. *Ishvara* views all that is presented, and is conscious of every nuance, of all that is right or wrong, in whatever is presented. When any object is brought near a crystal, the crystal appears to take on the colour of the object but in fact is ever a pure clear crystal. So it is with *Ishvara* – this point is brought out in IV(18) which follows later.

So long as the seer, the soul, the witness – *Ishvara* – is within *maya* created forms or outer coverings, it sees through the eyes of the outer covering. That does not mean it sees what the eyes of the outer coverings see! If it did, then it is under the same *maya* creative pressure and it would also be lost – but never for a moment it under any *maya*-created pressure. This most important thought must be clear in the mind of the reader.

**II(21). *All that is, exists for the sake of the soul.***

Until now, living and fulfilling life's obligations had all along been the work of the brain and mind; *Ishvara* had been a witness all the time. Now the situation is reversed – the brain and *manas* are mere witnesses and *Ishvara* is the director. The Seer looks upon the

presented idea through the medium of the brain and self-mind because the complex human structure does not wish to be separated from *Ishvara* for even a moment.

***All Existence is but a play of prakriti for Purusha.*** *Ishvara* has entered the objective universe willingly, not because the objective universe is or will prove fascinating. In the objective universe *Ishvara* requires a covering of an objective body/brain system in accordance with the universe of experience, which in no way limits *Ishvara*. The body/brain system constantly presents to *Ishvara* all that is in the objective world in a manner as to suggest that it participates in and enjoys the objective world only for the sake of presenting it to *Ishvara*, when in fact the body/brain system has itself fallen into bondage. From this illusion it has to come out one day with the help of *Ishvara* and surrender with love and adoration to *Ishvara*.

The individual cosmic mind plays the same part it plays with the astral body/*manas* or mental body/*buddhi* systems that it plays with the body/brain system – it exerts its *maya* creative pressures depending on what system it has to work in or through. And so at every stage it presents and keep presenting to *Ishvara*, the witness, sorts of *maya* creative pressures, perhaps in the hope that *Ishvara* may succumb. It presents as one presents all that one can with great love to one's guest, but in bargain only that particular system gets enmeshed – not *Ishvara*.

### **Book III**

**III(1). Concentration is the fixing of the chitta (the thinking instrument) upon a particular object. This is dharana.**

When the disciple is one with *Ishvara*, the lowest state is *dharana*. *Dharana* is the first of the early advanced steps that eventually lead to *sanyama*, which will be explained in detail. But let us not mix up and equate 'concentration' with *dharana*. Concentration is objective and is useful in the objective world. *Dharana* is subjective, subtle and forms an important practice of *yoga abhyasa* for developing the highest faculty a human being is capable of; similarly, *dhyana* and *samadhi* are even more advanced steps. After being able to practise these steps, an individual, having reached the stage of a *yogi*, goes on to become a *mahayogi* – he actually becomes a new species of humanity.

*Dharana* is concerned with and works on the subjective planes only. When the thinking instrument, with the help of memory patterns, fixes its attention, its concentration – it means that the series of thoughts are connected to the same object. When this is done, as in IIIb, without the help of memory patterns, and the object is on the subjective plane (i.e. the object is a subject), it is *dharana*.

**III(2). Sustained concentration is meditation, dhyana.**

In *dhyana*, the state in III(1) above will be more sustained, and the only object to brain and *manas* is *Ishvara*. So whether in *dharana* or in *dhyana*, the brain and *manas* are glued to *Ishvara*. Normal obligations in life, too, are met and guided by *Ishvara*.

Though the subjective object should be *Ishvara* – (symbol of OM ॐ or the black flame) – most *sadhaka* keep other subjects in mind depending on the *devta* they normally pray to. Any other subject is a mind-created form.

**III(3). When the chitta (the thinking instrument) becomes absorbed in that which is the reality (or the idea embodied in the form) and is unaware of separateness or of the personal self, this is contemplation or samadhi.**

The thinking instrument and *manas*, the physical body and the psychic body, together forming a complex system, had earlier worked independently of each other were totally unaware of *Ishvara* within. Then, slowly, the thinking instrument and *manas* began to work together and the physical and psychic bodies co-operated each other, yet the thoughts and acts were based on brain and *manas*. Later all of these established communication with *Chittie*, Infinite Mind, the basic substance of existence.

Later still, with communication established with the inner spiritual man, *Ishvara*, came total surrender – a very willing and loving total surrender took place. This is described in the sutra as ‘is unaware of separateness’. This is the state of *samadhi* – the earlier state of communication with *Chittie* was *dhyana* state and the yet earlier of full co-operation was the *dharana* state. As in III(2) earlier, the sutra also expects the *sadhaka* to keep the symbol of *Ishvara* for *dhyana*, since in *samadhi* it is absolutely necessary – ‘the *chitta* is absorbed in Reality’. The *jiva* and the *Atman* get as if synchronized. The mind is reduced to no-mind.

The translation now clearly shows the difference between *dharana*, *dhyana*, *samadhi* and concentration, meditation, contemplation. The objective terms, useful as they are in the objective world remain as mere words in the subjective world.

**III(15). *The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.***

Let us reread *sutras* I(2) and I(3) to remind ourselves of what is expected of one, right from the beginning. I(1): ‘Yoga is achieved through the subjugation (healing) of the psychic nature and the restraint (calming) of the *chitta*, the thinking instrument’ – this is Nature’s process, the world process. I(2): ‘When this has been accomplished, the *yogi* knows himself as he is in reality’ – this is transformation.

This *sutra* gives the valuation of a sincere disciple who has painstakingly practised and followed *yoga abhyasa*. With the brain and *manas* calm, the psychic nature fully healed, they are in full cooperation with and in adoration of *Ishvara*. The stage of development of the disciple, one’s position on the ladder of evolution, will now show, depending on the state of the thinking instrument and its mind modifications and the psychic nature; these in turn depend on the state of one’s rhythmic breathing for the whole day. All these are interdependent on one another. One *sadhaka* differs from another in the extent and quality of one’s efforts. Taimni translates this *sutra* as: “The cause of the difference in transformation is the difference in the underlying process.”

Since the stage becomes very difficult, only the rarest among the rare now make the grade. The adoration which characterizes, say Mirabai, is a very unique instance.

**III(16). *Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that which will be.***

With the meditative attitude of the brain and self-mind, and with the guidance of *Ishvara*, one glance at an object or person reveals everything about that object or person. This includes the (i) state of that form or body, (ii) the psychic nature, and (iii) for how long the

spiritual man, *Ishvara*, is to remain a witness. All past history and the future is also known, not through any conscious desire to know but just that it happens.

Normally direct knowledge is obtained by one-pointed *dhyana* of the object concerned. Here, *sanyama* is on the three-fold change or transformation – *nirodha*, *samadhi*, *ekagrata* – and knowledge is obtained of past and future. But it is to be understood that when *sanyama* is perfected on the three-fold change and direct knowledge is obtained then naturally the knowledge of past and future is also obtained and not specifically asked or searched for.

*Sanyama* is an ability to hold the meditative attitude in all waking hours. But primary *sanyama* differs from secondary *sanyama*. As long as *sanyama* is through *Chittie*, it is *samadhi* with seed, or secondary *sanyama*. When accepted by *Ishvara*, and allowed to practice *sanyama* on *Ishvara* or through *Ishvara*, it is *samadhi* seed, or primary *sanyama*. It is a far, distant state.

Here onward, whatever *siddhi* is mentioned the *sadhaka* has to practice to experience; he need not every time make use of it or indulge in it. All these *sutras* are to be understood at the feet of *Ishvara*, the Transcendental Master; no outer *guru* in physical form can guide here. *Sanyama* at *Ishvara*'s feet would shower the required knowledge. These are very advanced practices and come much later, after a few hundred lifetimes of conscious disciplined *yoga abhyasa*.

**III(17). *The sound (or word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an intuitive comprehension of the sound uttered by all forms of life.***

Human senses and sense organs are structured to a particular spectrum of *vaikheri* sound. Earlier, the brain and self-mind were not aware and were confused as what to utter, that is, the disciple was unaware of the 'word' to call upon *Ishvara*. Now that the word and the sound are known, all the sounds of any life understood. The disciple begins by learning the higher and lower octaves of *vaikheri* and, further on, learns to recognize the world of *madhyama*- and *pashyanti-nada*.

It is a training in this objective world of *Bhuh* structure wherein *vaikheri* sound prevails; how, with the help of *Ishvara*, one can

produce *madhyama* sound found *Bhuvah* structure, and even to produce *pashyanti* grade of sound found in *Svahah* structure. More cannot be said.

**III(22). *Karma is of two kinds: immediate karma and future karma. By perfectly concentrated meditation on these, the yogi knows the term of his experience in the three worlds. This knowledge comes also from signs.***

Karma can be either immediate or distant, depending on the cycle in which it was committed. The disciple comes to know how long he will be in the three lokas, *Bhuh*, *Bhuvah*, *Svahah* – before the ultimate liberation. For normal people, knowledge of signs, i.e. a deep knowledge of astrology, can also reveal the past and future. But for the disciple it is through the higher practices of *yoga* – a study of past incarnations leading to the present via study of the deep memory pool.

A science like astrology can predict, but *sanyama* on the feet of the *Gurudeva* can throw open eternities upon eternities of the past and future. One can know all of one's past and future also the same way.

**III(23). *Union with others is to be gained through one-pointed meditation upon the three states of feeling -- compassion, tenderness and dispassion.***

This is an advanced and difficult practice. By synchronizing breathing with that of another, one can temporarily become one with another and experience all the experiences of the other person instantly. This one-pointed subjectivity is far more intense than any 'obsession' or passionate pursuit of material objects in the objective world.

All of the above practices are possible while the disciple is in a constant state of concentrated meditation. Though not necessary, these higher practices are learnt mastered.

'Union with others' – who are these others? Now the *sadhaka* has become tender, dispassionate and compassionate, and so through *sanyama* at the feet of *Gurudeva* the *sadhaka* can experience the presence of advanced persons now high up on the sixth sub-stage of *Svahah* on the upward arc. But know that one's *Gurudeva* can lead even beyond (if the *sadhaka* deserves), hence the exposition states, 'though not necessary'.

## **Book IV**

**IV(18). *The Lord of the mind, the Perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause.***

In an ordinary person, the brain is the lord and the so-called perceiver; the self-mind is not a catalyst but involved. Later the man practises sincerely and the self-mind is sometimes off and sometimes on, i.e. it is sometimes a catalyst and he gets glimpses. Still later, the self-mind remains as a catalyst and with regular practices, establishes contact with the inner man and also with *Chittie*. Later, the disciple willingly surrenders to *Ishvara*, who actually always was and now actively is the Lord of the mind. That is, the disciple is convinced that neither brain nor self-mind nor *Chittie* can help and guide as *Ishvara* can. All of them are set aside as the realization dawns that, all along, *Ishvara* was watching every modification of brain and mind.

This is the description of the state of 'no-mind' – the active cosmic individual maya creative mind, that had held the *sadhaka* as if in a vice, totally bound, and made him experience the unreal as real, has now been reduced to the state of no-mind, now helpless to misguide. *Ishvara* was watching for eternities all the play of cosmic individual mind and was waiting for this day so that the sincere *sadhaka* can now be taken in hand.

**IV(19). *Because it can be seen or cognized, it is apparent that the mind is not the source of illumination.***

Mind, individual or Infinite, is outgoing – this is its chief characteristic. The chief characteristic of brain is also its outgoing nature. Therefore, using the brain with mind that is outgoing, we search and find the world, the people, life, and objects around us. Going inward does not come naturally to brain and mind. Today's scientist can tell us the age of the universe or about features in the cosmos millions of light years away. He is not able to go inward by a few millimetres because his mind and brain will not allow it. It is through *yoga abhyasa* with the help of *Ishvara* the *Gurudeva* that he may do so, because *Ishvara* from time immemorial has observed every modification of mind and mind itself.

At one time, the brain in its egotism thought it was all in all; later, after practices, it started reflecting the intelligence of the mind.



Now the disciple knows that even this intelligence of the mind is not dependable, that mind is not the ultimate source of true knowledge.

*Avidya* seems endless. In this *sutra* for a particular *sadhaka* it has come to an end. No more are the cosmic *maya* creative pressures able to work on this particular *sadhaka* – one is convinced about the ineffectiveness of cosmic mind itself, though at one time one did have great respect. But the truth is now known that ‘mind the source of illumination’, just as the moon is not. But the sun is, so is *Ishvara* the only source.

**IV(20). *Neither can it know two objects simultaneously, itself and that which is external to itself.***

Being outgoing, like the physical eyes that can see the universe but not an inch within, the mind cannot know itself. It will, though, know all that is external to itself. If this were not so, *yoga abhyasa* would not be necessary, nor *Yoga Sutra* by Sage Patanjali. But in the case of *Ishvara, Satyam*, nothing is external – *Ishvara* is a fragment of Divine Wholeness and holds all of *Chittie* within itself. It is a far superior position.

If the full moon can realize that the light it throws on this Earth is not its own belonging, but the sun's light reflected from it, that will be the day of deliverance for the moon. Similar is the position of individual cosmic mind – the day of deliverance for the *sadhaka* is the day of deliverance of the individual mind also.

**IV(21). *If knowledge of the mind (chitta) by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory reactions would tend to infinite confusion.***

If we do not accept IV(19) and IV(20), then like the partial sequence brain–self–mind–Infinite Mind, we shall be forced to construct an unending chain of leading to unending confusion of memory belonging to each mind and of being knowable by another mind. One mind superior to another, even if supposed the fact still remains that even the final mind ‘is not the source of illumination’. So such a supposition will not solve the problem.

There must be something that can know and observe the highest mind, even the cosmic mind, and that is *Ishvara*, the Divine Fragment, the essence of Divine Wholeness that created this cosmic mind for the

Bubble that is Existence.

**IV(22). *When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff (chitta), then comes awareness of the Self.***

Consider the phrase ‘reflects itself’. If a vessel containing water is kept out in the moonlight, the moon will reflect itself in the water, provided the water in the vessel is not in turmoil. The water does not have to ‘pull’ the moon in, in order to reflect it. We know Infinite Mind is pure awareness and as individual mind acting as a catalyst can help the brain to know by throwing light. We have also seen in an earlier sutra that, being outgoing, mind cannot know itself, it needs the guidance of *Ishvara*. So, if the brain and self-mind are calm and free from turmoil, the ‘spiritual intelligence’, *Ishvara*, will ‘reflect itself’, i.e. use brain and self-mind naturally as instruments. The brain and mind do not need to search and pull *Ishvara* within.

The *sadhaka* has done everything possible to refine and cleanse oneself. All the *sadhanas* have been practiced – the thinking instrument is calm, the psychic nature is healed – now he or she waits as the individual cosmic mind that is reduced to no-mind waits. At this juncture the Self, *Ishvara*, like the moon on the surface of calm water reflects itself – the *sadhaka* is accepted! (In his sonnet, ‘On his Blindness’, Milton ends by saying, “They also serve who only stand and wait.”)

**IV(23). *Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.***

From IV(22) we understand that only *Ishvara*, *Satyam*, is – all else, the entire *Brahmanda*, is nothing but mind *maya* creative pressures, that we are made to believe as real. This ‘reflecting itself’ becomes a possibility when the brain and mind are in tune with the inner *Ishvara* – then they come to know all that is worth knowing, they become omniscient. *Sutra* II(17) brings this thought out further. “Thus has been established the existence of *Purusha*, the unchangeable, as a separate entity from the mind, which is by nature changeable, being as it is by nature knowable”, writes Rama Prasad. ∞

# Book V Rearranged

## Part I

### Book I

**I(27). *The Word of Ishvara is OM (or AUM) ॐ. This is the Pranava.***

If the disciple has come this far and can maintain the meditative attitude for long hours, the inner spiritual man, *Ishvara* the *Gurudeva*, will teach how to pronounce *Om*, *Om* being the name of *Ishvara*. As each *Ishvara* in each complex human system is the same Divine Fragment of the same Divine Wholeness, *Om* is the one and only name of each *Ishvara* the *Gurudeva* in each body/brain system. The reader is referred to the practices pertaining precisely to this *sutra*.

The syllable *OM (AUM)* is the symbol indicative of the *Brahman-Atman* idea. *Om*, as a sound principle, is said to be inclusive of all sounds and hence is called support of the world of speech. It is the silence into which the sound *Om* illuminates. The mind's *vrittis* or thought comments are silenced into *Brahman-vritti*. The support or ground of the world is *Brahman*. Through its use the *sadhaka* is said to attain *Brahman-vidya*.

**I(28). *Through the sounding of the Word and through reflection upon its meaning, the Way is found.***

Now that the brain and self-mind are both fully devoted to *Ishvara* and, after learning the word and how to pronounce it, are in constant meditative attitude on *Om*, they receive their guidance, 'the way is found'. Which 'way' is referred to – from *maya* creative pressures to the absolute bliss of *Turiya*. No other outside help or guidance is needed. The sounding of *Om* is important. One must learn from the *Gurudeva* how to pronounce the word. The mind, whilst pronouncing, holds the idea of the black flame with *Om* in it.

**I(29). *From this comes the realization of the Self and the removal of all obstacles.***

In continuation of I(28), once the disciple has called on *Ishvara* and experienced *Ishvara* within (one may not say that he has had *darshan* of *Ishvara*, for *darshan* gives a wrong meaning), the disciple is now under constant protection of *Ishvara* and is also aware of this protection, so there can be no obstacles now. When one becomes one with *Turiya*, when one is immersed in *Ishvara* – there can be no obstacles, for *Ishvara* is free from all obstacles.

In the *Mahabharata*, the mighty spiritual warrior *Karna*, who never refused a favour asked of him, willingly gave away his protective *kavacha* when asked for it. *Krishna* knew that otherwise *Arjuna* was sure to die at the hands of *Karna*.

**I(36). *By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.***

The only object of meditation, we have noted earlier, is *Ishvara* – *Ishvara* which is Spirit in Creation and soul in Existence. So one-pointedness on the black within will reveal to the brain and mind all of the situation outside of the Celestial Bubble, the conditions of Creation. So also will the difference between soul Spirit be understood.

*Advaitic* meditation is strictly upon the Self-*Atman* – meditation on Self being neither a point nor an object—as the ultimate meditation, but the existential subject thus appears to be a difficult task as it is not a technique involving concentration on some object which the subjective mind can grasp. This is the ultimate difference in *Advaita* meditation. When ultimately the *mantra* itself vanishes and with it the thinking functions, one transcends into the non-dual condition.

**I(40). *Thus the yogi's realization extends from the infinitely small to the infinitely great and from anu (the atom) to Atman (or Spirit) his knowledge is perfected.***

Actually, when in communication with *Chittie*, Infinite Mind, the disciple could know all about the universe. ***But even Infinite Mind, like the brain and self-mind, cannot penetrate into Creation. All***

***objects of Existence created in the Celestial Bubble have no entry into Creation.*** As stated in I(36), only *Ishvara* as Spirit can reveal true information of *Janah-Tapah-Satyam*, and so the disciple now knows ‘from anu (the stuff of Existence) to Atman (the texture of Creation)’.

If one can experience the entire *Brahmanda* one would feel that one knows much. But when one knows that *Brahmanda* is a mere pin-point in *Satyam* and that it is only a mind *maya* creative pressure area that leads one away from the Truth, the *Turiya* state, one realizes that one knows nothing.

**I(41).** *To him whose vrittis (modifications of the mind stuff) are entirely controlled, there eventuates a state of identity with and similarity to that which is realized. The knower, knowledge and field of knowledge become one, just as a crystal takes to itself the colours of that which is reflected in it.*

Henceforth the *sutras* lay out the great possibilities that are now realized through the experience of *Ishvara*. This *sutra* describes the disciple at the stage when the *vrittis* (mind modifications) are ‘entirely controlled’ because ***the body, brain and self-mind no longer have a separate existence from Ishvara for even a moment.*** Since body/brain and self-mind fully co-ordinate, there is complete identity of relation and understanding. ***The real knower is Ishvara, knowledge is gathered by the brain, the field of knowledge is Chittie, and self-mind remains now only as a catalytic part of Chittie – all are seamlessly identical. There is no separate knower, no separate source of knowledge and no separate knowledge to be gathered.*** Brain and self-mind are like a clear crystal and do not work by themselves any more.

At this late stage when *maya* creative pressures have come to an end, what is the knowledge to be gathered, what is the field of knowledge left, and when there but the all-knowing Self alone, where does the question of knower arise? All have become one – *Advaita!*

**I(45).** *The gross leads into the subtle and the subtle leads in progressive stages to that state of pure spiritual being called Pradhana.*

This shows the progress of the disciple. In the beginning, when

his *gunas* were unbalanced and *sattva* was overpowered by *rajas* and *tamas*, he was concerned with calming the thinking instrument and healing his psychic nature. He followed elementary practices to achieve this and gradually his breathing became more and more rhythmic and steady over longer periods of time.

Then he proceeded to practise concentration, meditation and contemplation in the objective (outward) world. Later, he practised *dharana*, *dhyana* and *samadhi* with seed in the subjective world with the help of *Chittie*. This inward turn is *pratyaka chetana* – control over the principal material cause named *Pradhana*. Then called upon his *Ishvara* the *Gurudeva* and, setting aside everything, took up *sanyama* through his *Ishvara* the *Gurudeva*. ***Nothing is beyond Chittie in the objective world and nothing is beyond Ishvara in the subjective as well as objective world. Thus the gross will lead to the subtle and in progressive stages reach the pure spiritual state, Turiya.***

The immensity of *Brahmanda*, the never-ending Universe, holding galaxies, each over thousands of light years in diameter, and billions of such galaxies rushing away from each other, some attaining over half the speed of light – in itself suggests that there is something wrong with the beholder or with that which is beheld. Even scientifically one day the astral part of the physical universe will be known to be twice the size of the physical part, and then scientists will turn back, just as in the individual case the mind turns back after being outgoing for millions of years.

***I(47). When the super-contemplative state is reached, the yogi acquires pure spiritual realization through the balanced quiet of the chitta (the thinking instrument or mind stuff).***

Inspiration has progressed to intuition, intuition to perception, and perception to a permanent state of meditative attitude. Or we may say that *pratyahara* has progressed to *dharana*, *dhyana* to *dhyana*, and *dhyana* to *samadhi* with seed and later to *samadhi* without seed, until *Ishvara* becomes the *Gurudeva*. The *chitta* is balanced as a catalyst, the thinking instrument is calm and quiet and total meditative attitude automatically persists. Normal duties and obligations are attended to without losing contact with *Ishvara*, or

without laying aside the meditative attitude, even for a moment.

This is in continuation of I(45). Regards the on-coming evolution of the future, the inquiring mind of the individual will at first appear to be in utmost turmoil and may even exert characteristics of the very old, primitive days; but then the cycle, or the circle, must complete and the finer stages will unfold, finally leading to *Turiya*, the super contemplative state. Truth is one, whether searched for by going outwards or inwards, and ultimately the final realization has to be same – *Turiya-Self-Satyam*.

## **Book II**

### **II(16). *Pain which is yet to come can be warded off.***

Not only is the way found, I(28), but the way is also cleared, 'the removal of all obstacles'. There are, of course, no obstacles and hindrances within, all those have been cleared long past. Here are meant the higher obstacles of *karma*, for even they are removed.

Taimni writes, "... The philosophy of *yoga* differs fundamentally from most of the orthodox religions of the world ... According to *yogic* philosophy, death no more solves the spiritual problem (pain experienced in daily life) than night solves one's economic problem. It is possible to rise completely above the illusions and miseries of life and to gain infinite knowledge, bliss and power through Enlightenment here and now while we are living in the physical body. So it is not a question of choosing the path of *yoga* or rejecting it – it is a question of choosing it now or later in some future life." That is, preventing the experience of pain until some day in a future life when the discipline of a life based on *yoga* is accepted. And finally, "No vague promise of an uncertain post-mortem happiness is this, but a definite scientific assertion of a fact."

As per the *sutra*, achieving 'enlightenment' in this life means that we bring the *gunas* to balance and rhythm, we ennoble our structure of acceptance and thereby our texture, so that the pain which would otherwise visit us to teach much needed lessons is now not necessary. All life in the objective universe is pain! One can be surrounded by all the luxuries that money and science can give and yet one can be very unhappy and even not free from physical and mental pain. As long as you delay choosing the path of *yoga* you are delaying your

deliverance from pain.

**II(17). *The illusion that the Perceiver and that which is perceived are one and the same, is the cause of the pain producing effects which must be warded off.***

All along, *prakriti* presents the aspects of the objective universe to the real Seer, yet the 'I am' awareness looks upon the play of *prakriti* as if 'I am' is the seer. This conjunction, or the superimposition of the 'I am' personality, is *avidya* itself. This wrong reaction leads to wrong action and to much avoidable pain. This was indeed the state of the disciple at one time. Now the disciple recognized that it was an illusion under which he had lived, and which had created pain-producing effects from which he is now free. He is in fact almost free from all illusions now.

The individual cosmic mind is the *maya* creative mind, a part of the entire cosmic *maya* creative mind. It can be reduced to the state of no-mind by an individual. Till such time as it is so reduced, the experience of the individual was the illusion of false conception. The individual is yet not free from this *maya* creative play the mind. If, in between, he is off-guard, the same illusion will be presented. "Eternal vigil is the price of liberty."

**II(51). *There is a fourth stage of pranayama which transcends those dealing with the internal and external phases.***

This sutra is a million light years away from the preceding *sutra* II(50) and so appears later here in the fifth book once *sanyama* starts. In that *sutra*, *pranayama*, which was *prana* synchronized to breath was described as 'internal, external and motionless, subject to place, time and number'.

But here as Taimni writes "In the fourth and the highest kind of *pranayama* breath is kept out. The fourth kind of *pranayama* ... is the real *pranayama* for which all the previous practices are merely a preparation ... (wherein) the *pranic* currents are used to arouse *kundalini*, how the *kundalini* activates the *chakras* in the *sushumna*... All these things of a practical nature which are fraught with dangerous possibilities are taught by the *Guru* personally to the *chela*." The caution is once again very clear – these practices are 'fraught with



dangerous possibilities', and so should be practiced only at the feet of the Transcendental Master – *Ishvara* the *Gurudeva*. That is why from *sanyama* onward the reader is repeatedly requested not to practise by just reading the higher practices as stated in this book except under a wise *guru*.

The three stages of breath are the incoming, the outgoing, and the holding of breath. These three follow each other regularly, only the timings are different different *pranayamas*. But during this final *pranayama* there is no regular breathing whatsoever, so that timings are irrelevant. Breath is either kept out of the lungs held inside the lungs while *prana* continues to be directed within the body one-pointedly. Refer diagram IIIc. This *sutra* is the description of the diagram and its purpose.

**II(52). *Through this, that which obscures the light is gradually removed.***

There is a clear possibility of misunderstanding this *sutra*. Rama Prasad asks, very relevantly, “The question arises that if *pranayama* alone does away with vice, what is the use of purificatory action (*tapas*)?” The clarification is provided through the qualifying words ‘is gradually removed’ or ‘becomes feeble through the practice’. Without this much needed understanding, all the higher practices given at the end of the book will be mere visualizing practices and the *Yoga Sutra* will remain so much spiritual fiction. Refer also II(51) earlier and the quoted remarks in its exposition.

Yet some misunderstanding regarding ‘light’ may crop up. By ‘light’ here is not meant ‘soul’. There can be light of knowledge, mind is able to throw light when brain is confused, but the ***light referred to here is the ability to see clearly the primary body and the internal physical body.*** Without this happening, the higher practices relating to the primary body remain mere visualizing gimmicks, all very useless.

It is true that unlike the physical body which is dense and opaque, the primary body is luminous. This luminosity, which so far was covered, has to be experienced. The cover is now removed; later, by continued practices, the luminosity of the mental body, which is

much more luminous will also be seen clearly. No more visualizing be necessary during practices.

All these statements are expressed as long as an individual, or even a scholar, believes in the possibilities of certain *sadhana* – be it *pranayama*, be it *japa*, be it *tapas* – giving the result. All that any type of *sadhana* can do, or all the types of *sadhana* put together can do, is remove obstacles.

**II(53). *And the mind (the thinking instrument) is prepared for the meditative attitude.***

Earlier the disciple went through many methods and practices both internal and external. This disciple needed to reach the stages of *dharana*, *dhyana* and *samadhi*. But he has now attained the fourth stage, *sanyama*, **a permanent stage of meditative attitude**, wherein there is no need for conscious practices or control. He or she has identified with *Ishvara* -and this identification is never lost. Because of this controlled attitude, the light of the Soul or *Ishvara* is not obstructed even for a moment.

Of course, it has all happened gradually. The brain and self-mind have reached the stage of meditative attitude constantly maintained, for the disciple finds nothing comparable to *Ishvara* anywhere in the Celestial Bubble. One subtle point has not to be overlooked. The sutra begins with 'And', 'And the mind is prepared ...' It suggests that, along with everything else, keeping the individual mind in the state of no-mind is very imperative.

For *dharana*, then *dhyana*, and then *samadhi*, one consciously enters and exits these states for the duration of the practice. But *sanyama*, especially primary *sanyama*, is a state which constantly abides by one – it is always present! To bring this about through practices enables one to live simultaneously on two completely different planes – as a householder in the objective world, and with meditative attitude in the subjective universe.

## **Book II**

**III(4). *When dharana, dhyana and samadhi form one sequential act (the meditative attitude), then is sanyama achieved.***

It is imperative to understand the hidden meaning of *sanyama* before moving any further – this, after all, is the domain of a *yogi* and one may not step in without preparation. Before *sanyama* can be performed a sincere disciple is examined by his or her Guru – whether mastery has been achieved over mind modifications, emotions and memory, over *nirmanakaya* and *sambhogakaya*, i.e. whether one is able to set aside these two bodies and function in *dharmakaya* alone maintaining very high level of awareness. So far, *dharana*, *dhyana* and *samadhi* had been practised, in early stages on objective substances and later on subjective aspects, while remaining in the bodies. Then *dharana*, *dhyana* and *samadhi* were practised with great veneration by being in communication with *Chittie*, Infinite Mind, through *chitta*, self- or individual mind, while still remaining in the bodies. Help of *Chittie* is very essential to understand what matter is, what it is composed of, what the *gunas* and how mastery over them can be achieved so that the senses and emotions that form the thinking principle can be completely quieted.

Then the individual becomes aware of what is stated in III(18-19-20), and wholeheartedly calls upon his *Ishvara* the *Gurudeva* and awaits the experience of *Ishvara*. He practises as stated in I(23) to I(29) (refer to the practice steps at the end of Book V rearranged, Part II). And now comes the *sanyama* stage proper – the disciple had continued under guidance of *Chittie* till such time as he was accepted by *Ishvara*. **Secondary stage *sanyama* is communication with *Chittie* and primary stage *sanyama* is communication with *Ishvara***, but the *sutras* following do not seem to differentiate between them because such knowledge is given by word of mouth.

*Sanyama* is indeed one sequential act of *dharana-dhyana-samadhi*, but not directly on an object. The medium is *Chittie* at first and, after acceptance by *Ishvara*, through *Ishvara* the *Gurudeva*. Secondary *sanyama* is done remaining in the bodies; primary *sanyama* is performed in *dharmakaya* only. *Sanyama* is done at night till such time as the complex system can also maintain awareness in the objective world. Whenever consciously practiced, *sanyama* is *sabija samadhi*. But when it is ever-established for all 24 hours, not disturbed even during waking hours by the normal life of a house-holder, so that

the individual lives constantly on two different that is 'sanyama achieved' – it has become constant meditative attitude, it is *nirbija samadhi*. *Sutras* III(16) to III(52) are the practices of *sanyama* – III(16) to III(secondary *sanyama* based and III(41) to III(52) are primary *sanyama* practices. We shall take up each in detail later.

The authentic experience of *Ishvara* is poles apart from *darshan*, which is hallucination. In *darshan* one merely sees what one wants to see – the image of *ishta-devata*! What the disciple experiences is what was never even imagined – did *Arjuna* imagine the cosmic vision in chapter XI of the *Geeta*? The individual may experience shock and fear at the immensity of the vision – *Arjuna* for instance, calls upon *Krishna* to take his usual form again. By now *Chittie* has also been behind. ***From now onward, the disciple has to depend on nothing outside of himself or herself except on Ishvara the Gurudeva.*** As I(25) says, 'In *Ishvara* the *Gurudeva*, the germ (seed) of all knowledge expands into infinity.'

The *yogi* is no more in search of anything directly – whatever he wants to know he has to practise *sanyama* and *Ishvara* the *Gurudeva* will teach, will show and will explain. For all knowledge and wisdom is with *Ishvara*, there is nothing beyond *Ishvara* in the three worlds! The *yogi* has first to learn from *Ishvara* the highest octaves of *vaikheri*, *madhyama* and *pashyanti* sounds, otherwise he cannot mentally have communication with *Ishvara*, because *sanyama* is performed in utter silence within and no physical dialogue is permitted. Finally, under protection of *Ishvara*, he has to learn how to sound para-nada. For this he needs *Ishvara's* protection, for the power of para-nada would otherwise destroy all his *kayas*, his brain, *manas* and *buddhi*. This is necessary education because, after all is over, he has to destroy and disintegrate his *kayas* consciously, destroy the causal body and the three permanent seed atoms in it. Only then does he become *Ishvara* – the free soul or Spirit - and leave the Bubble to reach Creation – *Tapah*, Divine Wholeness – his Celestial Home. With this understanding we may now proceed.

**In II(51) we noted the fourth stage of pranayama; here we observe the fourth stage which is in continuity of dharana-dhyana-**

***samadhi. The ultimate purpose of all this is experiencing the true fourth state.***

*Turiya-Reality-Satyam*, which is not the continuation of the three usual states, waking-sleep-dream, but which negates these three states.

**III(5). As a result of *sanyama* comes the shining forth of the light.**

*Samadhi* is a freely used word and completely misunderstood. That is why text books have to describe various types of *samadhis*. The important factor in almost all types of *samadhi* is *prajna*, the very high type of pure awareness, the proper communication with *Chittie*, Universal Divine Mind. Before *sanyama* can start, this communication has to be snapped because the disciple has experienced *Ishvara* the *Gurudeva*. *Ishvara* is pure Consciousness, so even *prajna* is now set aside. For the individual has experienced the shining light of *Ishvara!*

Unfortunately it has always been, since ages, to equate light with realization. 'Shining forth of the light' – if light is taken or understood as enlightenment, realization, well and good. But *Ishvara*, which is *Satyam-Reality-Turiya*, is same as inky, black darkness. Light is objective and material, *Satyam* is not!

**III(6). This illumination is gradual, it is developed stage by stage, plane by plane.**

These *sutras* confirm what III(51-52-53) introduced as meditative attitude. When from *dharana* to *dhyana* to *samadhi* to *samadhi* without seed state is attained, that a state of constant meditative attitude – *sanyama*. The disciple has steadily reached nearly the end of the path. Light is realization and in that sense illumination. The illumination, even through *sanyama*, is gradual. For instance, *Arjuna* was shown only what was relevant to the battle of *Kurukshetra*.

During the day the disciple is a normal householder, at night he practises *sanyama*. On his own he cannot travel far – we know the physical universe *Bhuh* is very vast, but the astral universe *Bhuvah* is twice its size and the mental universe or *Svahah* is twice the size of *Bhuvah*. So any movement, even 100,000 times faster than light (which is not possible), is meaningless. Hence *sanyama!* The

illumination is gradual because much is made apparent in stages, at first in the physical universe and its seven sub-stages, then in the astral universe and its seven sub-stages and finally in the mental universe and its seven sub-stages. ***One comes to know more and more the why of Existence!***

Then to the individual, who is now a *maharshi*, much is made apparent in *Mahakala*, the *laxman rekha* of Existence, the storehouse of all memory of both involution and evolution. One then becomes a Buddha! All this is made clear by 'gradual illumination' – ***the individual does not ask to learn but Ishvara the Gurudeva takes mentally and the knowledge registers as dream.*** The longer the *Gurudeva*-discipleship relationship, the greater the enlightenment. The disciple has to know *Brahmanda*, including *Mahakala*, to be authentic when he says that all this is *maya* creative pressures.

**III(7). *These last three means (steps) of yoga have a more intimate subjective effect than the previous five.***

We have earlier noted the eight steps of *yoga abhyasa*. The last three means or steps – not as concentration, meditation and contemplation which are outward in objective world, but as *dharana*, *dhyana* and *samadhi* in the inner subjective world – the sutra says, have 'a more intimate subjective effect'. The earlier five, *yama*, *niyama*, *asana*, *pranayama* and *pratyahara* were basic steps that led to these last three, and were by no means less important, inasmuch as the last three cannot be attained without the diligent practice of these five.

Secondary *sanyama* with cosmic mind and then *sanyama* with *Ishvara* are more close encounters because in the first five steps the disciple, so to say, works on himself and qualifies for the experience to be gained by the last three steps, and then the final step, *sanyama*.

Now the word 'intimate'. An intimate relationship is an extremely close relationship between two about which neither of the two ever utter a word. It is *sanyama*, when these three steps become one sequential act, that forges the most intimate relationship between the disciple and *Ishvara* – ***ask Radha about Krishna and you will never hear a word!***

**III(8). *Even these three, however, are external to the true***

***seedless samadhi which is not based on an object. It is free from the effects of the discriminative nature of the chitta (the thinking instrument).***

The Sage considers *dharana*, *dhyana* and *samadhi* with seed as external or seeded with motive when compared to *sanyama*. In these three states, however high, disciple had a motive; now in *sanyama* there is neither motive nor desire. This state is depicted in diagram 3c where brain and self-mind do not interfere even for moment because they have identified completely with *Ishvara*. This *sutra* confirms the previous *sutra* by bringing out the depth of the word ‘intimate’. It clarifies vast gap between *dharana*, *dhyana*, *samadhi* practised by a disciple on his own in the inward subjective world and the final *sanyama* by the grace of *Ishvara* the *Gurudeva*.

*Dharana-dhyana-samadhi* are steps to reach a certain level of enlightenment; then *sanyama* through cosmic mind not only gives all knowledge of *Brahmanda* but makes the disciple fully aware as to how cosmic mind creative pressures work; then *sanyama* by the grace of *Ishvara* takes the disciple out of the Bubble that Existence. Finally, no step – nothing is needed.

Though the disciple has no need of any practices, he can adopt certain methods to accomplish certain things. There is no compulsion for him to do so, but following *sutras* tell us what things are possible and within his capabilities.

**III(18). *Knowledge of previous incarnations becomes available when the ability to see thought-images is acquired.***

Incoming impulses in coded patterns coupled with memory in a series of coded patterns and leading to thought forms in coded patterns that are now seen by developed eyes of the disciple. Nature has her own language of codes, very different from the thousands of languages and dialects on earth. Once a thought is formed, one copy becomes memory. Each individual is born with memory pools – one is shallow containing memory patterns of this life and the other deep containing memory patterns of many previous lives. Just intense *dharana* or *dhyana* would reveal the code which will be in picture form – *sanyama* is not necessary for this comparatively elementary

practice. So patterns of memory when decoded show previous lives and how karma is created and operated. This is how the disciple develops for ultimate possibility of *sanyama*.

The disciple, having reached a certain high level of awareness and enlightenment, is now able to see the whole universe as full of coded patterns only. The universe ceases to be as was earlier seen. As each electrical appliance can work differently, so each object can adopt a particular type of coded patterns and manifest accordingly. For instance, in spite of the sun the space between Earth and Sun is cold, yet it is boiling on Earth – the coded patterns of the Earth translate as it thinks best for life on Earth.

**III(19). *Through concentrated meditation, the thought images in the minds of other people become apparent.***

In this continuation of III(18), once a *sadhaka* reaches the state when he can see the entire *Brahmanda* as mere collection of coded patterns only – he can see each individual also as a collection of thought patterns. The disciple is able to decipher and decode these patterns and to know the thoughts of a person. Once the code understood and once the practice of intense *dharana* or *dhyana* is learnt, whether they be thought patterns of one's own self or of others makes no difference. This normally not done as trespass but only in order to help another being or for personal study. All these practices are under sacred oath and misuse is properly punished.

**III(20). *As, however, the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation excludes the tangible.***

This *sutra* is in continuation of III(18-19) and shows how decoding can improve with progress. At first the disciple may decipher the code and read thoughts; he may or may not be able to see the actual events related to these thoughts, though later on that too becomes possible. Decoding reveals the picture form of thought patterns.

If the disciple wants to understand the why behind the thought patterns, then deeper *dhyana* will reveal the actual happenings so that he or she learns the law of cause and effect. Till one is able consciously to redeem one's past, till then the law of cause and effect is applicable.



Once redeeming is done, the effects will not visit because the causes are eliminated. This is the appropriate meaning of the earlier II(16), 'pain which is yet to come can be warded off'.

**III(21). *By concentrated meditation upon the distinction between form and body, those properties of the body which make it visible to the human eye are negated and the yogi can render himself invisible.***

Vision is due to the eyes, but certain things even perfectly formed eyes cannot see although the whole system may be biologically normal. It is also possible to see with eyes completely bandaged. This therefore means that there is more to vision than meets the eyes! By intense *dharana* or *dhyana* the disciple is able to disconnect the function related to vision of the astral sight, both his own and of those who may witness the event; in this way he or she becomes temporarily invisible.

This power too, as with all other *siddhis*, is a natural consequence for one who has come this far. These powers are not sought but some disciples may be tempted demonstrate them. If the disciple were to indulge in a play of powers, *Ishvara* separates once again to become only a witness and not a guide. The human body/brain complex is allowed to play with these powers. Many lives are lost before a contact with *Ishvara* is made once again. Some disciples learn this the hard way. It is unfortunately sad that normally seven out of ten disciples mess up their progress at this wonderful juncture. Some even fall by the wayside as soon as the *dharana* reached.

Now that the disciple is able to decode and translate all coded patterns in the universe, or merely let the coded patterns remain as they are, his own body is also a mass of coded patterns and so would prevent their decoding; hence the form will not be seen.

The last seven *sutras* in Part I and the first four *sutras* in Part II deal with a particular technique of rotation, linking and circulation of *prana* which is elaborated in detail in the practices at the end of Book V rearranged, Parts I and II. Here we shall cover the exposition. All these practices from III(24) onwards are done not for the sake of receiving benefits but for bringing about absolute balance of the qualities – a most difficult task which has to be performed.

The *sutras* deal with psychic centres in the primary body. **No progress is legitimate or possible unless II(52) is properly understood, otherwise these practices will be so much mere visualizing for the disciple.** The intense *dharana* or *dhyana* is on one centre after another, during which the agitations and improper circulation at each centre are corrected and the psychic centre regenerates. By intense *dharana* is meant at the very least the concentration of *Arjuna* as brought out in the *Mahabharata*. Before the reader wishes to try *sanyama* as stated in many of the *sutras*, it is imperative that all the other practices – 3SRB, the corrective, the upgrading of awareness, and phases I-IV – have been mastered. All those practices therefore precede the practice of *sanyama*.

**III(24). Meditation, one-pointedly centred upon the power of the elephant, will awaken that force or light.**

‘One-pointedness’ here is as in the fifth practice for upgrading awareness – we are conscious in a particular area and consciously fade out the remaining areas. Recall story of the young *Arjuna* as the supreme archer. Similarly we are conscious of that region of the perineum where the *muladhara chakra* is (like the corridor in upgrading of awareness practice) and consciously fade out the remainder of the body, while maintaining anti-clockwise rotation of *prana* at normal 3SRB of 12 cycles minute. This will awaken great force and light and wisdom. Such one-pointedness when applied to that region of the astral body will result in a flow of utmost energy that area.

The centres are stated symbolically, i.e. the elephant = *muladhara*. But the most important point is as stated in II(52). If the disciple has been sincere in his practices – especially upgrading of awareness and has obtained results as stated therein – the level of awareness will allow the disciple to be able to see the inside of his physical body and also the astral body; otherwise it will be mere visualizing. Unless this sight is developed, the following practices have no meaning.

The power of the arrows sent by great warriors were more powerful than our present day missiles (which are thoughtlessly propelled) because of certain practices which gave them atomic

power. These practices as stated in and from III(24) onward do create such terrific atomic power – we know that at (1↔2) (*muladhara-swadhisthana*) fusion and fission take place. Such and other more powerful processes take place at *anahata*, *vishuddhi*, *ajna*, *sahasrara* and/or *bindu*.

Keep this note in mind when reading sutras III(24-34) in Book V rearranged, Parts I and II.

**III(25). *Perfectly concentrated meditation upon the awakened light will produce the pure awareness of that which is subtle, hidden and remote.***

**III(26). *Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.***

Sutra III(24) was practiced by itself; so also is III(25). It is for the *sadhaka* to see the inside of his physical body, the area of the perineum and the parallel area of the primary body, and see *prana* rotate anti-clockwise; similarly, now, at the base of the sex organ, an inch under the skin, to see the physical body area and the parallel area in the primary body, and see *prana* rotate clockwise.

These two *sutras* can be taken together because both deal with the *swadhisthana chakra*. III(25) refers to one-pointedness, as explained in III(24) above, exclusively at *swadhisthana*, with clockwise rotation. In III(26), both *muladhara* and *swadhisthana* are involved – the rotation-cum-circulation movement (1↔2) in the diagrams. This movement (1↔2) in the psychic body starts from birth. But, like our improper breathing, it is not proper and rhythmic and must be corrected. Hence the anti-clockwise rotation at *muladhara*, the clockwise rotation at *swadhisthana*, and the linking of the two as in a figure of ‘8’ standing diagonally. As a result of III(25), the subtle, the hidden and the remote will be clearly seen, known and understood; through the proper practice of III(26) all the seven sub-stages of *Bhuh* will be seen, known and understood. The detailed technique of setting right the rotation and circulation at (1↔2) and the other centres is given in the practices.

**III(27). *A knowledge of all lunar forms arises through one-pointed meditation upon the moon.***

**III(29). *By concentrated attention upon the centre called the solar plexus, comes perfected knowledge as to the condition of the body.***

As we proceed upward from *muladhara* and *swadhisthana*, next we come to *manipura* centre, regarded as the moon centre. We take both *sutras* together for *manipura* chakra. This is the area of the solar plexus within the physical body and the parallel area in the primary body. Similar one-pointedness as described in III(24) above for each *sutra* in the respective areas. It requires a lot of cleaning. It is a massive area full of animal memory and memories of bitter events. It is of the nature of moon – negative and constantly changing. The moon, too, is totally negative and is symbolic of the same type of experiences.

During involution, and during evolution through the early sub-stages I, II, III and the first half of sub-stage 4 in *Bhuh*, we as humanity have lived with our instincts animals. Then, due to hostile conditions of living we were forced to survive on our instincts. Now the first half of *Bhuh* is nearly at an end and the upper half to come not have the qualities of the same jungle life. But, having been used to such a life for a seeming eternity, even in today's advanced conditions of our civilization we the jungle atmosphere. All the animal ferociousness and cunning in us is stored here in this centre.

All mischief originates from this centre in case of each human being. Fear is very clearly expressed here, not in the heart or the brain. If not cleansed properly, it will time and again continue to distract attention during every type of practice. Only when totally cleansed through practices will one reap the substantial benefits mentioned in the *sutra*. Physical, emotional, mental and psychic health also will improve.

**III(28). *Concentration upon the Pole Star will give knowledge of the orbits of the planets and the stars.***

**III(34). *Understanding of the mind-awareness comes from one-pointed meditation upon the heart centre.***

The heart is an important and a delicate organ. It has a direct link with strong emotions. Emotions also have a link with *bhakti*. So one-pointed concentration on the heart centre – it has normally negative and positive half centres – both together are to be re-generated. In the left half the *prana* rotates anti-clockwise and in the right half the *prana* rotates clockwise; by practice the *prana* is rotated clockwise in both halves to make this a positive centre. ∞

# Book V Rearranged

## Part II

### Book III

**III(30).** *By fixing the attention upon the throat-well centre, cessation of hunger and thirst will ensue.*

**III(31).** *By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.*

Now, in these two *sutras*, the *chakra vishuddhi* is denoted. Like *anahata*, it is partially negative and partially positive. One-pointed practice in this area slowly converts it to wholly positive. *Sutra* III(30) denotes the posterior-negative half and III(31) the anterior-positive half; both by regeneration have to be made wholly positive, vibrating clockwise. With proper practice the benefits will follow. The 'equilibrium' mentioned is both physical and nervous, but more so it refers to the balance and rhythm of the *gunas*, because now we are reaching the head centres.

**III(32).** *Those who have attained self-mastery can be seen and contacted through focusing the light in the head. This power is developed in one-pointed meditation.*

(*Taluka* is not a centre in the sense of whirling power points as the other *chakras* are. But it plays a very important part in opening and closing the block or switch which allows for practices to be carried out effectively; otherwise, with no conscious closing here, modifications will continue and impair the practices from III(24) onwards. So we give reasonable attention to this area *taluka* before moving directly to *sahasrara* in III(32).)

This centre, *sahasrara*, is both fantastic and dangerous. On intense *dharana* or *dhyana*, the disciple can suddenly find himself without any sense of his body; he is instantly transported to some unknown region in *Bhuvah*, sub-stage 6 or 7 (there is, of course, no actual movement as in a journey). If not prepared he could lose his balance, fall down unconscious and even inflict some internal damage to his body and brain.

*Sahasrara* has been made justly famous by all writers and teachers. It is indeed a very important *chakra*, although *bindu* far exceeds it in greatness and goodness. One-pointed practice in this area will indeed be very effective, but it is also most dangerous. By contact, mental and psychic, with other *yogis* who are more advanced and on their upward journey, the disciple may make the mistake of accepting one such advanced *yogi* as *guru* and would lose contact with *Ishvara*. No advanced *yogi* waits for the disciple and so both contacts are lost to the disciple. One then has to begin from III(24) all over again. Understand that *Ishvara* does not demand attention. If the disciple has been disloyal, the loss of contact comes not as a punishment, but because in one-pointedness (like in the fifth practice) the black flame must never be lost sight of whatever the practice, and the disciple loses contact with this black flame, the symbol of *Ishvara*.

So *sahasrara* is to be approached carefully. Most or all *sadhakas* do not know *bindu* which is near *sahasrara* and very safe. *Sadhakas* get enthralled and attached centre. In all cases it is another type of attachment from which it is difficult to break off. Not so is *bindu*, where the Divine Fragment resides during waking hours. the *sadhaka* has the possibility of melting his ego-centred personality for all time and experiencing *Turiya*.

**III(33). All things can be known in the vivid light of intuition.**

Perhaps Sage Patanjali does not wish to comment on *bindu*, but he explains by word of mouth the importance of *bindu*, and in this *sutra* he does refer to *bindu*.

At this advanced stage, the vivid light of *Ishvara*, who is light and wisdom, is manifest to the loyal disciple, a light so very different from the objective light that the disciple is accustomed to in the objective universe. After what we have said above in the warning, if the disciple is able to stand and to see, the term 'intuition' for *pratibha* at this stage is an inadequate description. More appropriate is 'pure perception'. Pure or intense perception is the beginning of the possibility of being able to perform *sanyama*. It is pure realization – *Satyam, Advaita* – experience. The individual has melted away the ego, so no duality of I and thou exists. Here again the words of M.C. in 'Light on the Path' apply: "Before the eyes can see, they must be incapable of tears. Before the ears can hear, they must have lost their sensitiveness. Before the tongue can speak in the presence of the Masters, it must have lost the power to wound." But for

all these psychic practices, *Ishvara* is not involved and so primary *sanyama* has not yet begun.

**III(35). *Experience (of the pairs of opposites) comes from the inability to distinguish between the personal self and the Purusha (or Spirit). (Sanyama on Self clarifies all confusion.) The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual nature (the Purusha).***

This is a difficult *sutra*. One's attention is drawn to that stage when the disciple was struggling to calm the thinking instrument and heal the psychic nature, when the status of *Ishvara* was that of soul as witness. With all these practices and conscious steady progress, the status has changed – *Ishvara* has actively become the 'Lord of the mind' while the body/brain and self-mind are in adoration and follow all the guidance received. *Ishvara* is about to assume the status of Spirit!

There are various types of confusions arising from various factors. *Sattva*, *Purusha*, Self, and pure intelligence are all confused in the mind of a disciple. If the disciple can have one-pointed *dharana* on *Ishvara* the *Gurudeva*, all this confusion will be set aside. All types of bodies and brains – *nirmanakaya*, *sambhogakaya* and *dharmakaya* – and all the universes – *Bhuh*, *Bhuvah* and *Svahah* – are for the experience of *Ishvara*. One who is settled in this knowledge is established in spiritual nature.

As for the *sadhaka* who is fortunate to have experienced Satyam, the Divine Presence, at *bindu* and has melted away the ego, there is no talk of pairs of opposites, or duality in any form. This is the end of the road – though many more *sutras* will follow, for the Sage has to clarify many more points – the *sadhaka* may live and fulfill all worldly obligations he or she is at all times anchored in *bindu* – the *Advaita* state – and mind has been reduced permanently to no-mind.

**III(36). *As the result of this experience and meditation, the higher hearing touch, sight, taste and smell are developed, producing intuitional knowledge.***

The extension and experience of the psychic senses are enumerated in this *sutra*. We have mentioned that all practices from III(24) onwards are to be done one-pointedly in the respective areas of the psychic body. All the enumerated *chakras* are in the psychic

body. Each *chakra* is regenerated, and rotation therein is steadied and perfected. So, like the five senses and sense organs of the psychic body, the same five senses and sense organs in the psychic body are activated. Their potency is many thousand times sharper and extends over infinite distances compared to the physical body/brain system. Let not anyone attempt these practices except under a wise guru. This is the natural state of the *sadhaka* when fulfilling his or her day-to-day obligations – yet never for a moment involved in any type of duality.

**III(37). *These powers are obstacles to the highest spiritual realization, but serve as magical powers in the objective world.***

A clear-cut warning is issued here. Seven out of ten disciples make the fatal mistake here at this stage. We have cautioned in III(32) that the practice at *sahasrara* is dangerous, more so because practically all practitioners are given to understand that *sahasrara* is the end of the road. The disciple may think he or she has arrived and, with so many psychic powers at command, could be totally convinced of it. This clear-cut warning is to be heeded. Only setting aside all the psychic powers earned will permit *sanyama* through *Ishvara*, and one gets real blessings and guidance from *Ishvara*, the true and only *Gurudeva*. At this stage nothing is required, including all magical powers – for what is greater than *Satyam* and being one with *Satyam*, because ‘our journeying has by now ceased’ to all intents.

*“This too must now be overpassed and left  
As all must be, until the highest is gained.  
In whom the world and self grow true and one,  
Till that is reached our journeying cannot cease.”*

-Savitri

**III(38). *By liberation from the causes of bondage and through their weakening and by an understanding of the mode of transference (withdrawal and entrance), mind stuff or chitta can enter or synchronize with another body.***

From *pratyahara* and onwards, the disciple has worked for liberation from the causes of bondage. At that stage, the bondage was from emotion-soaked memory disciple at first exiled memory and then froze it. Now the bondage is of the psychic powers, III(37) above, a bondage which is a thousand times stronger and dangerous. It is said that almost all disciple get caught here for a hundred lifetimes or more and, in their bondage, forget all the good lessons learnt. They



have to again from *yama* onwards. If this realm is negotiated without getting caught, the disciple is permitted *sanyama* through *Ishvara* the *Gurudeva*, and not through *Chittie* as before. All these are extreme powers to be used in extreme cases for very specific purposes of helping and healing.

If the words of the *sutra* are properly taken into consideration, it will be noted that the *sutra* makes reference to the passages or channels which are opened up, diagram 3b, in the brain, in the subtler astral body, and in the yet more subtle mental body.

What is also to be noted here is the mode of education of the *sadhaka* once *Ishvara* the *Gurudeva* begins to guide the *sadhaka* – though *Ishvara* takes the form of external *guru* as Transcendental Master, there is no word or thought communication. ‘The mind stuff or *chitta* can enter or synchronize with another body’, the body and mind of the *sadhaka* – unless this is experienced, this thought can not be translated.

**III(39). *By subjugation of the upward life (udana) there is liberation from water, the thorny path and mire, and the power of ascension is gained.***

*Sutras* III(24-38) have been instructions in practices related to various *chakras*, from *muladhara* to *sahasrara*. Following them come the practices for regenerating the various *vayus* in the body/brain system. Like mind modifications in the thinking instrument, *vayus* create disturbances in *prana* rotation if not regenerated and steadied – hence the practices of their regeneration is very necessary. One-pointed practice is to be done on *udana vayu* which when regenerated, develops the centres *anahata*, *vishuddhi*, *sahasrara* and *bindu* so that great understanding and powers come to the disciple. But the *chakras* have to be taken in hand first and hence the mention of the *vayus* at this later stage.

**III(40). *Through subjugation of the samana, the spark becomes the flame.***

*Vayus* are degenerate *prana*, and once regenerated by one-pointed practice make the disciple firm like the rock of Gibraltar. When the *vyana vayu* is regenerated and *prana* is properly directed by practices, it takes care of the areas of digestion and sex. Sex is sublimated, now more so because both *muladhara* and *swadhisthana* have regenerated and corrected. Some day suddenly the disciple will find himself caught up in a purple-pink flame of fire – ‘the spark

becomes the flame'. Earlier it was that two sparks take place nearly simultaneously within the objective body of the new-born, one with the first breath and one with the entrance of *Ishvara*. Now the flame becomes a roaring fire that burns away all dross – provided one is not caught in another type of bondage at III(32) or III(37). The disciple need not now keep black flame in view, he will get fleeting experience of *Ishvara*. The final grace of *Ishvara* is yet to come!

Both III(39-40) are to be taken and studied together. These two *vayus* when regenerated enable the centres to brighten up so that the entire inner physical body/brain and the primary body/*manas* blaze forth, truly illuminated.

**III(41). *By means of one-pointed meditation upon the relationship between akasha and sound, an organ for spiritual hearing will be developed.***

All these practices are for establishing the various communications: (i) between the primary and the secondary body, (ii) between brain and self-mind as catalyst, (iii) between brain and *manas* and *Chittie*, and finally (iv) with *Ishvara*. Internal evolution has slowly been taking place all along; we noted how the so-called third eye development took place earlier, and now there is further development. ***Here onwards there is no talk of psychic powers – those rare disciples who have carefully avoided all psychic powers are now recipients of atman-shakti***, for *Ishvara* and the disciple have become as one in understanding.

What the sutra points to is ***the total change in quality and structure!*** The disciple, by the grace of *Ishvara*, is allowed *sanyama* and starts hearing higher octaves of *vaikheri* sound. Later, he proceeds to develop hearing of octaves of *pashyanti* sound. Finally, under the protection of *Ishvara* is taught the octaves of *para-nada*. Such information is given by word of mouth only.

Super possibilities are expressed here in these *sutras* – the *sadhaka* can hear and see all that is worthwhile in the *Brahmanda*, even as one is engaged in normal duties and obligations. But the *sadhaka* now attaches no value to this and more. The *sadhaka* may now have experience of all that is in *Bhuh-Bhuvah-Svahah*, but all experience to the *sadhaka* is *mithya* – though the Sage clarifies all possibilities and also the danger of being attached to some fascinating state.

**III(42). *By one-pointed meditation upon the relationship existing between the body and akasha, ascension out of matter (of the three worlds) and the power to travel space is gained.***

The important worlds are ‘ascension out of matter’. The Celestial Bubble is all matter, whether dense, ordinary or extremely refined. Hence the great promise – the discarding of all bodies/brains/mind – and the possibility of stepping out of the Celestial Bubble on the way to the Celestial Home.

It may be added that through the destination is a long way off, the disciple has firmly placed his feet for this memorable journey with the help of *Ishvara*. He need not necessarily leave his body during practices, or he may discard his two lower bodies and remain in *dharmakaya* during practices.

**III(43). *When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modifications of the thinking instrument. This is the state of illumination.***

This *sutra* carries the thought expressed in III(42) above yet further. One normally uses the term ‘discarnate’ for out-of-body experiences, but its proper meaning is to be free from all matter – when about to leave the Bubble one is truly and fully illuminated and in discarnate state!

In the preceding *sutra* it was mentioned, ‘not necessarily leave one’s body during practices’. This situation is called ‘excorporeal’ or *kalpita* (fancied). If the physical as the astral bodies are left behind in such practices, it is called the great or ‘actual excorporeal’ and is not *kalpita* (fancied) – actually passing out of and acting outside body. This leads to the destruction of the coverings of light. The state of *mahavideha* is next reached when the mental body or the *dharmakaya* is also left behind.

This is called the discarnate or disembodies state in the truest sense of the word. In the earlier stages when the primary was detached from the secondary, it was also said to be discarnate or disembodied, but not in the true sense of the word as now obtained. The state is free from all modifications not only of the thinking instrument, the brain, but also of *manas* of the astral body, as well as *buddhi* of the mental body. This is true and total freedom and so nothing now hides the Light when one is outside all the bodies.

**III(44). One-pointed meditation upon the five forms which every element takes produces mastery over every element. These five forms are the gross nature, elemental form, the quality, the pervasiveness and the basic purpose.**

Humanity as we find it today on our planet has just emerged from the third sub-stage of *Bhuh* and entered the fourth sub-stage, for which planet Earth now serves as training school. Many beings have left this planet for the fifth sub-stage and further, elsewhere in this same or another galaxy. Indeed, what we pride as our ancient heritage is the culture left behind by those who have collectively passed on further – our present humanity has had no part to play in it. For individuals it happens daily; on a collective basis it occurs every few thousand years. This *sutra* deals with sub-stages 3-7 of *Bhuh* – as humanity evolves, the elements, lower life and mineral kingdoms also improve, otherwise progress of all life on Earth and on higher planets is not possible. For in Nature (Existence), everything is interlinked.

The *sutra* is also a reminder that, unlike present day scientists, we may not explore the deep recesses of the Universe and remain ignorant of what is happening within and to our planet Earth, at the bottom of the oceans hardly ten miles deep or at the core of the Earth a few thousand miles deep. This basic knowledge is absolutely necessary for the disciple, for the first and foremost belongs to this Earth and his duty towards Earth and life on Earth is paramount. How is he to perform this if he ignorant of these factors?

The five forms each element can take are gross, constant, subtle, all-pervading, and functional, or *sthula, svarupa, sukshma, anvaya* and *arthavattva*. Similarly, the elements *akasha, vayu, tejas, apas* and *prithvi* deal with sound, colour taste, odour and vision.

The *sadhaka* in reaching the stage of a *Buddha*, the all-knowing, all these *sutras* are to be understood and experienced to know the vastness and greatness of *Brahmanda* even though it be *mithya*. One has to know firsthand because the reply that all this is *maya* will not satisfy the enquiring mind of a disciple. For the *sadhaka*, no knowledge of the *Brahmanda* or the *Mahakala* is now necessary, but it is obligatory to know, to experience and also to understand that it is *maya*-created pressures. again then will the cosmic mind *maya* creative pressures ever come near the *sadhaka*.

**III(45). Through this mastery, minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances.**

This is a continuation of the *sutra* above. Because of proper understanding of the *pancha bhutas* (the five elements) the disciple's body/brain system is free from diseases and hindrances. To be of help to this Earth and to life on Earth, one has to have developed within oneself the powers of being minute as an atom and large any great size. Other powers – to pass through dense rock or deep ocean or fire at the Earth's core or be in the atmosphere, lighter than a feather, etc., – are also within his means. These powers are to be used only in deference and usefulness to Earth and life on Earth. To this end, the eight *siddhis* are *animan, mahiman, laghiman, gariman, prapti, prakamya, isatva and vaitva*.

**III(47). *Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness, and useful purpose.***

Just as mastery over the *pancha bhutas* was a prerequisite to serve a useful purpose, so now with mastery over the five senses and the five senses organs comes the power to heal.

**III(48). *As a result of this perfection there comes a rapidity of action like that of the mind, perception independent of the organs, and mastery over root substance.***

*Sutras* III(44-45-47-48) are to be taken together, for only then do they carry sense. These *sutras* in the closing phase recapitulate all that has been done during the disciple's progress. Each of these *sutras* would require pages to be made fully understandable. But that can be only before those capable of understanding and by word of mouth.

***The complex human structure is made up of five layers: (i) the physical body/brain system, (ii) the psychic body/manas system, (iii) memory soaked in emotions, the structure of acceptance or qualities in imbalance, (iv) self-mind as catalyst, and (v) Chittie, or root substance, from which everything in the Bubble is created. the various practices mentioned here are carried out with one purpose – to gain balance and rhythm, i.e. mastery over all five layers including Chittie. Needless to all this is possible only through the help and guidance of Ishvara the Gurudeva.***

When the eight *siddhis*, perfection of the body, mastery over root substance and over the senses and sense organs have been accomplished, ***the net result is rapidity of with the speed of mind (instantaneous), not of light.*** The *maharshi-mahayogi* had long past

discarded the speed of light as no better than the speed of a bullock cart on -Earth. What is happening 'now' and will trigger the future anywhere in the Universe becomes accessible to him.

'As a result of perfection ...' – only *Satyam, Ishvara*, is perfection! With *Satyam-Ishvara*, there is no distance or separation, no inside or outside. Howsoever advanced bodily state be, it is only under cosmic mind *maya* creative pressures. Perception is always independent of all senses and sense organs, and perception has been perfected meditative attitude. The disciple is about to snap his link with the *Chittie* also, for he is now content with *sanyama*, having been accepted by *Ishvara*. Now *dharana-are* not piecemeal but rather form one sequential act through *Ishvara* the *Gurudeva*.

**III(50). *By a passionless attitude towards this attainment and towards all soul powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.***

The earlier *sutras* showed what the disciple is capable of – having ultimately the powers of *Chittie* to help and heal life on Earth. But this too can become a seed of bondage, however noble the motive. There is no talk in the *shastras* of good and bad seeds.

Once again, therefore, a final warning is sounded. Only a totally non-attached and consciously indifferent attitude towards all the powers allows one to become free this most dangerous bondage. ***The end result is isolated unity*** – there is no perfection greater than this, ***the finest quality of Satyam***. *Satyam* is all and all-inclusive nothing can be outside of *Satyam*, yet *Satyam* is by itself alone. The perfected yogi is like *Satyam* – everywhere, living and moving like an ordinary man in a busy yet isolated to himself or herself alone, living on two distinct planes, consciously following the two-fold path of the *Geeta*. The yogi is as one with *Ishvara* the *Gurudeva* and the direction given by *Ishvara* is his only wish and motive.

Much ground has been covered in the last few *sutras*, and yet the *sadhaka* is asked to be unmindful and unattached to any and all possibilities covered, because (refer III(35)) one has melted away the ego-centred personality in *Satyam-Ishvara*. The result is the finest state a Buddha can hope to experience, the state of isolated unity – the entire *Brahmanda* is rotating round the individual (who is now a Buddha), he is in all and everything, and yet nothing touches him. He is alone – alone *Satyam* is – he is now *Satyam* incarnate, though the centre of *Brahmanda* – he is more alone than is a lonely star!

**III(51). *There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.***

Warnings seem to be coming again and again. Like tempered steel that is heated and beaten to perfection, ***the disciple is urged on to achieve everything and yet hold on to nothing – save be one with Nothingness, Satyam.*** ‘There should be entire rejection of all allurements’ and ‘all forms of being, even the celestial’ – because except in the state of isolated unity, there is always a stray chance of something going wrong, ‘evil contacts remain possible’. No better rendition of the need of these warnings is found than in the story of the fall of the great *yogi Vishvamitra* through the damsel *Menaka*.

This *sutra* gives us some idea as to what happened to Christ and Buddha. The gospels speak of the ‘devil’ who came to entice Christ and ‘Mara’ who came to entice Buddha. Unfortunately, either these are only fictitious stories or the narrators of these stories have not understood. Before *Ishvara* the *Gurudeva* finally accepts the disciple in one great spiritual embrace, *Ishvara* snares the disciple. The really great disciple, a person who has reached the stage of a *mahayogi* or a *maharshi*, does not fall.

Referring III(50) above, this most exalted state of being, isolated unity, must not even for a moment allow in any vibration that may be a little lower. This is the state of temptation, of Buddha-mara, it is lower types of vibrations – a sense of having arrived.

**III(52). *Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.***

This beautiful *sutra* is awfully deep in its presentation. We have seen in III(48) that mastery over root substance is also obtained, so nothing remains in all the three universes except ***a non-subsisting factor known as time.*** (‘Time’ like ‘sky’ is a created word for something that does not exist.)

In the Celestial Bubble is Time. Time is the moment-to-moment arising and passing of modifications that make us conscious of events, distances and interactions; in short, we are made aware of time. ***To nullify time, to overcome its tyranny, we do not destroy an eternity, we have to be one-pointed moment-to-moment.*** Only with isolated unity comes this possibility.

The *sutra* examines the relation between *kshana* (impulse of time or fraction of a moment), *kramayoh* (succession) and *sanyamat* (by *sanyama*). It is an irony accomplishment: ***by sanyama on the notion of time – that which does not exist – comes knowledge of Nothingness, of Emptiness!***

Duality, by definition, is time/space; where there is no duality – *Advaita-Satyam* – where there are no pairs of opposites, where there are no modifications because no mind, no senses and no objects – the *Advaita* condition – there can be no time.

If we can see our solar system from a distance, it would be like being outside an atom. Inside the atom as we are, we experience time. The universe too is an atom and inside it is the experience of events, of movement and of time. “The whole universe undergoes change by that single moment; all the characteristics are in fact installed in that single moment (*kshana*).”

**III(53). *From this intuitive knowledge is born the capacity to distinguish between all beings and to cognize their genus, qualities and position on the evolutionary ladder.***

One who reaches isolated unity is master not only of the universe, one is master of the Celestial Bubble, of all Existence itself – such a being is described in this *sutra*. To such a being, everything about anyone on any of the sub-stages of *Bhuh-Bhuvah-Svahah*, whether on the involutory or the evolutionary arc, is accessible. This includes the universe that the individual inhabits (genus), the combination of the three qualities, the structure of acceptance that forms the *sanskaras* and includes events of the past and of the future to come (position on the evolutionary ladder).

All these later *sutras* are profound, for each step of the disciple who is now a *maharshi-mahayogi* is equally profound. As we read the *sutras* our intellect reels at the enormous possibilities. This is just to give the idea of *Ishvara* who is *Gurudeva* to such a *maharshi* or *mahayogi*. We can only mention “This too must now be overpassed and left, As all must be ...” – because our journeying has ceased.

#### **Book IV**

**IV(5). *Consciousness is One, yet produces the varied forms of the many.***

In Creation, from Divine Wholeness can spring uncountable number of Divine Fragments (*Ishvara* in absolutely free state). Many are the forms of Divine Fragments they are identical in every way to



Divine Wholeness – hence the Many from the One do not create multiplicity. So too in Existence, Infinite Divine Mind or *Chittie* the part of Divine Wholeness in Creation and creates billions of minds as self-minds for billions of individuals. But unlike in Creation, the many minds from the Mind create multiplicity and so multiplicity of forms, because Existence is gross compared to Creation which is super-subtle.

This one Mind flowing through all objects, the so-called animate and the inanimate, becomes self-mind differing in each object. Each self-mind requires a form to participate in Existence. The thinking instrument of each can extract just that much as it can from Infinite Mind according to its structure and texture.

Many are the states of ignorance, only one the state of illumination – *Satyam*. Between these two stages are involved eternities of *Brahmanda*, the journey from *avidya* to *vidya*. The seemingly unending journey ends in *Satyam*, as falsely it was imagined as beginning from *Satyam*.

**IV(6). *Among the forms which consciousness assumes, only that which is the result of meditation is free from latent karma.***

Consciousness, *Ishvara*, the Many from the One, takes on thousands of forms through eternity upon eternity. In the endless journeying, innumerable types of forms seen and experienced; some were liked and some disliked, creating reaction and action leading to so-called *karma*. Not one is worth remembering except the last reaches the state of isolated unity and is free from all *karma*, including latent and original (*prarabdha*) *karma*. The play has ended.

The *sutra* talks of the objective world and universe. So awareness prevails, not Consciousness, yet the *sutra* talks about ‘Consciousness’ that is *Ishvara*. Wherever here is self-mind and thinking instrument, in all life not necessarily human, modifications take place. Modifications make use of the *gunas*, action takes place accordingly and *karma* is involved accordingly. *Karma* always necessitates form for its fulfillment. This unending process is never to come to an end except by herculean efforts and proper *yoga abhyasa*. *Karma* is not generated only if the *gunas* are in absolute rhythm and balance, i.e. only if the process of *dharana-dhyana-samadhi* (not as concentration, meditation and contemplation) is followed.

**IV(15). *These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on different levels of being.***

The complex human structure is 'form', the Divine Fragment or *Ishvara* is 'Consciousness' – they are ever distinct and separate. This combination is of each human. The word 'consciousness' in the beginning of the *sutra* refers to *Ishvara*; the second time it refers to the awareness of the individual. Though human beings as a may all look the same, 'the form may be similar', no two human beings are on the same level of evolution. The functioning ability in each human being is different because it is based on the thinking instrument, self-mind, the structure of acceptance or *sanskaras*, etc. The result is that 'awareness may function on differing levels of being'. Here the evolutionary level of awareness, not the level of education, is the level of being!

Both consciousness and form exist in the Bubble under cosmic mind *maya* creative pressures, but now the Bubble is blown – it does not exist for the *sadhaka* – no duality, only *Satyam-Turiya*.

**IV(24). *The mind stuff also, reflecting as it does an infinity of mind impressions, becomes the instrument of the Self and acts as a unifying agent.***

Infinite Mind flows through all the thinking instruments of each individual as individual or self-mind if it is not involved with the processes of the conscious brain. Mind, super mind or cosmic mind, plays its part as it should in the Bubble. Once these *maya* creative pressures are identified, the need of mind is over – it 'becomes the instrument of the Self', it is no-mind and so 'acts as a unifying agent'.

This may be better understood by considering the analogy of a coastal lighthouse which has a strong rotating beam of light. The purpose is to warn nearby ships of the danger of rocks. The lighthouse cannot reach that far, but the beam of light can. The two work together, yet separately. The lighthouse is the thinking instrument and the beam is self-mind. Now suppose that the beam of light, on touching a ship far out at sea and forgetting its mission, were to desire to know what the ship contains – this is an involvement of wrong thoughts, it becomes mind stuff. It in turn pollutes the brain and makes it act according to its dictates.

In like manner, the mind stuff too has for long ages involved itself. It would appear that one deeper layer of mind is able to see the shallower layer, but this infinity of mind impressions is to be set aside for it leads to confusion. Then the mind comes to pretending that it is presenting all this for the sake of the Self to the Self. But when it

realizes that the Self needs nothing, it becomes submissive to the Self and then works along with the brain to carry out all the directions and guidance received from the Self. Now it has become the instrument of Self, it has willingly surrendered to *Ishvara*.

**IV(25). *The state of isolated unity (withdrawn into the true nature of Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.***

This *sutra* is to be understood carefully. The state of isolated unity as noted in III(50) is reached, but the form, the complex human form, still exists, however refined. This form, we have also seen, is due to the 'I am' awareness. The 'I am' awareness belongs to the mind stuff; the self-mind, clean and in balance and rhythm, is still there. This last 'I am' has to be discarded and disintegrated for the state of isolated unity to be established.

'(Self) withdrawn into the true nature of Self'. The idea of guiding mind, the body/brain system that has willingly surrendered, is also all set aside. The spiritual illumination is set aside. *Ishvara* is now intent on reaching the Celestial Home and finishing final formalities that prevent entry into Creation, once again to merge into Divine Wholeness.

Till this is done, however, the disciple does not forget duties and obligations which are performed with the help of mind stuff, but with care and perfection. His discrimination is of a class that is not discriminative. As Bangali Baba writes "The cessation of the investigation of self-existence comes to the seer (disciple) of the distinct Truth."

**IV(26). *The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self.***

The mind now brings in *viveka* of a high order. This quality of *viveka* is in the mind but always relative to the quality of awareness. Now discrimination is proper and understanding of the power and independence of the Self becomes more and more apparent. *Vairagya* in its proper sense sets in.

The *mahayogi-maharshi* has still to live the remainder of his life. To take *agni-* or *jal-samadhi* is not proper. His mind remains in IIIa or IIIb, and mostly in IIIc. When leading life as a normal human being it is settled as in IIIa, in the company of other illuminated persons as in IIIb, and when alone as in IIIc, united with *Ishvara*, 'the true nature of the one Self'.

All these *sutras* are stated here because even after realization of truth, being dissolved in *Satyam* and experiencing the state of isolated unity, the individual has to complete the remainder of his life till the moment of death and freedom from form and Existence arrives. So the state of the *sadhaka* during normal hours of carrying on duties and obligations is shown here.

Quite often people have suggested that *laya* yoga is superior to Yoga Sutra. But those who have practiced meditation have found that the state of *laya* is an obstacle to realization. *Laya* suggests dissolution as a state of mind and is a state of withdrawal from awareness of external objects; but the meditator in such a state of experience is facing a major obstacle to the realization of Truth.

During this state of *laya*, there is no knowledge – it is an all-forgetful condition like deep sleep. There is a loss of awareness, which is why *laya* is regarded as useless. The latent desires merely lie dormant, awaiting re-awakening. Of course there is no drowsiness when you wake up from *laya*, there will be a lot of freshness in you after you wake up. While this state is peaceful and pleasant and there is absence of subject-object relationship, it is not non-dual experience. The ultimate aim is experience of oblivion but the realization of the true nature of Self.

**IV(27). *Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception.***

This is a highly practical and descriptive *sutra*. People wonder whence arises the possibility of such a revered person yet being weak in life. In the above *sutra* we had mentioned the three states of mind – IIIa, IIIb and IIIc. Such possibilities are talked about when the disciple is in state IIIa. ‘Through force of habit’ does not apply to such an individual but to the thinking instrument and the thinking process. In IIIa, memory is not by-passed as in IIIb or exiled as in IIIc, so whilst fulfilling duties and obligations the individual makes use of mind and mind modifications, and though the mind is clean, because it has to make use of memory patterns, incoming impulses may yet draw out a far distant, improper memory pattern in an unguarded moment. This too is a warning, though uncalled for at this late stage.

This *sutra* is purposely shown at such a late stage because (a) the power of Nature’s laws, (b) the power of *sansara*, and (c) the power of the indestructible *sanskaras* are all exhibited here. But now the

thinking instrument and texture are so far evolved that even these powerful factors must fail.

This is one reason people on the path prefer to lead an isolated life by staying in an *ashram* or on Himalayan heights or away from women. It is a good preventive and protective move. But very early on we had said that *yoga* demands a householder's life. Spiritual muscles are developed and kept strong by *sansara's* resistance. So the true *sadhaka* remains in the world and meets one's obligations.

**IV(28). *These reflections are of the nature of hindrances, and the method of their overcoming is the same.***

If at all, though not possible at this stage, a stray improper memory pattern would enter, it would soon be removed because all this has been done by the *sadhaka* already. But a distant possibility does remain, and even *ashram* or high *Himalayas* may not prevent it. This is the power of cosmic mind *maya* creative pressures.

In relation to the above sutra, should something distract or disturb (like *Menaka* to *Vishvamitra*) one must remember the practices or go over to state IIIb. A steady submission to the Self, the Lord of the mind, greater use of *viveka* and a steadily increasing sense of *vairagya* will remove all such hindrances and obstacles.

People normally wonder when they see advanced souls suffering from diseases. Some cycles of *karma* due to their proper time do not let even sages alone. But all such pain is now 'warded off' by nature's laws. However, an individual who wishes to go through with the events visiting upon him is allowed to do so.

**IV(29). *The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, through practised discrimination, of the overshadowing cloud of spiritual knowledge.***

This is a continuation of IV(25) above, but what is conveyed in this sutra through 'overshadowing cloud of spiritual knowledge', – *dharma-megha-samadhi* – is so miraculous that it awes even a keen intellect.

There is joy in Creation. One who has lingered so long in Existence is now ready to return, to re-enter Creation. There is a virtual rain of flower petals from the sky, petal a blessing. But law forbids immediate entry – sojourn in *Mahakala* is necessary to destroy the three permanent seed atoms vibrating in the causal body and the

body itself. Having torn asunder the Bubble for oneself, one then enters Creation. Hence the extreme warning to give up just everything, even the state of 'isolated and full illumination, and prepare to enter Creation. For the 'over-shadowing cloud of spiritual knowledge' is none other than Creation – *Tapah-Satyam*, Divine Wholeness, our Celestial Home. Creation opens her door, so to say, for the individual who has returned to *Param Satyam*.

**IV(30). *When this stage is reached then the hindrances and karma are overcome.***

This *sutra* is in continuation of IV(29) and demonstrates the final state of the *mahayogi-maharshi*. At this stage, there is no vestige of any kind of *klesas* and *karmas* around such a powerful entity and the complete freedom from them is evident. All these have been dissolved by the individual long ago – they have all become powerless – but, as stated earlier, up to the last moment of existing, which the individual knows and peacefully awaits, one has to live one's remaining life like a normal person. One is ready for the final disintegration of the 'I am', the form.

**IV(31). *When, through the removal of hindrances and the purification of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.***

This *sutra* continues the thought of IV(30) further. All objects in Existence are condensates of *Chittie*. If the three body systems, *nirmanakaya*, *sambhogakaya* and *dharmakaya*, are all made completely pure like *Chittie* itself, then these three bodies melt in *Chittie* and life and form become unnecessary. Since all that distorts and all the impurities have been left behind, there is nothing left of the knowable in the objective universe – only Absolute Nothingness. Hence the great promise, 'naught further remains for the man (disciple) to do'.

**IV(32). *The modifications of the mind stuff through the inherent nature of the three gunas come to an end, for they have served their purpose.***

We have noted earlier that once the qualities get into imbalance, they take eternities to come back to normal. The near impossibility of bringing them to total balance and rhythm has been fulfilled – only then can 'I am' and the form disintegrate and become one with *Chittie* from which they once originated. The processes whereby the

imbalance of the nature of the qualities is maintained have come to an end, so do all modifications on all planes of *Bhuh*, *Bhuvah* and *Svahah*.

**IV(33). *Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.***

As seen in III(52), once the final state of isolated unity is reached, time ceases – there is no past and no future, all time of all eternity is now, because at this stage one does not live from event to event, thus creating a sense of time/space. With the *mahayogi-maharshi* being in *sanyama* with *Ishvara*, there is no mind and thinking instrument to note or observe the moment-to-moment or event-to-event processes which alone can give the idea of time. With the balance and rhythm of qualities, time comes to an end, for time persists only as long as imbalance persists.

**IV(34). *The state of isolated unity becomes possible, when the three qualities of matter (the three gunas) no longer exercise any hold over the Self. The pure Spiritual Consciousness withdraws into the One.***

The state of isolated unity, we have noted, is the state of Nothingness, Emptiness. When all the three sheaths are disintegrated, when all three permanent atoms disintegrated, when the causal body holding the seed atoms itself is disintegrated – then all births and deaths end. The *mahayogi-maharshi* who has dispensed *kayas* to *Chittie* now steps into *Mahakala* to proceed thence towards the Celestial Home. Now the spiritual consciousness – *Ishvara*, the Divine Fragment, the Many from the One – takes leave of Existence, the Bubble, and withdraws into the One – Divine Wholeness, *Satyam* and *Param Satyam* is one and the same – to merge once again into Divine Wholeness.

As the *sutra* states, ‘when the three qualities of matter no longer exercise any hold over the Self’, the Bubble has been proved a Bubble. The entire circle has traversed, the great, forbidding, horrifying journey is over. Did the Divine Fragment ask for all this when stepping into the Bubble? ∞

“OM SATYAM PARAM DHIMAHI!”

## Conclusions

The *Advaita Vedanta* exponents, as also the zen advocates, do not see any need for practices. All practices are dual in nature, and so are dualistic and not necessary. But this is not the ultimate aim. *Advaita Vedanta* is an experientially based religio-philosophical system. The body/mind complex of man is the laboratory for analysis and discovery in this school.

Just as in a dream the mind vibrates as though having dual aspects, so in the waking state the mind vibrates as though with facts, so it is said. The mind is the source of *maya*. Mind is not consciousness, it is not mere knowing, it involves transcendence. Mind is based on time/space. Mind, like matter, is only an appearance. The so-called manifold universe is a projection of mind. All this that there is, is perceived by the mind, and when mind ceases to be mind, duality is no longer perceived.

Behind all this imposed dualistic structure lies Reality, pure and non-dual. *Turiya* is described as essentially a negation of sense perception, the world of thoughts and ideas cognized through the instruments of mind and intellect. It is a negation of the objects of experience, both internal and external, as well as their field of experience.

The *Advaita* sees two types of existence: authentic and inauthentic; two existential possibilities for man: *dukha*, or bondage, and *moksha*, or freedom. But the point is that each man is born into this situation unawares and perpetuates it by his willing, though often unconscious, participation in it.

*Sankara* says further: "Just as the normal state of a man afflicted by disease consists in his getting cured of the disease, similarly the normal state of the Self is regained through the cessation of the phenomenal universe of duality." This is exactly what *Yoga Sutra* says and also shows the way out of the dual Universe.

Further, *Sankara* summarizes four things that are to be known. (1) That which is to be avoided or rejected: three non-real states of sleep, dream and so-called waking. (2) That which is to be realized: non-dual Reality, *Turiya*. (3) That which is to be attained by practical *sadhana*: spiritual realization. (4) That which is to be made ineffective: impurities, passions, delusions, etc.

The *Vedantic* meaning of *upasna* (meditation) is, "the continuous



course of thought, not disturbed by any other dissimilar thoughts, towards a particular object supported by scriptures. The support or the focal point of meditation is *Brahman*.”

The idea that *Vedanta* involves the disintegration of the individuality, as also does *Yoga Sutra*, arouses fear in an individual of the destruction of the personality. This ought to be so – this, after all, is deliverance. How long can one hold on to this false individuality or personality. What good can arise by such holding on to mind *maya* creative pressures?!

As stated earlier, there are two clear situations arising: (1) *Atman* with body-brain-mind complex, i.e. one is under cosmic mind *maya* creative pressures, which make the brain and senses outgoing towards objects that give pleasure or pain, leading to repeated births and deaths in a world of duality, false and illusory – this is Existence, *dukha*. (2) *Atman*, by itself, i.e. no body-brain-mind complex attached, is Reality, *Turiya*,

*Satyam*, free from all illusions – this is Creation, *moksha*. Here *Turiya* is not a state but an essential condition of *Atman*.

If *Atman* decides to be with a body-brain-mind complex, whether it be physical, astral or mental, in any of the three *lokas*, *Bhuh*, *Bhuvah* or *Svahah*, then that body-brain-mind complex (whatever it be) will be subject to cosmic mind *maya* creative pressures. So it is not a subject of lament, crying or ignorance. It is a state in which *Atman* temporarily decides to survive and experience. But it is not itself a state where *Atman* is under an illusion or delusion – in fact it is fully conscious of itself!

If *Atman* at any point in time can be under illusion, there can be no going back to Reality, because *Atman* is Reality and if Reality at any time can be under an illusion, who or what will remove the illusion? It would amount to *Satyam* being under an illusion, and that is unthinkable and unacceptable. If the body-brain-mind complex is under an illusion, as it naturally has to be being under cosmic mind *maya* creative pressures, then *Atman*, Reality, can remove this illusion by bringing mind to ‘no-mind’ state and thus freeing the body-brain-mind complex because even the cosmic mind itself is helpless before *Atman*, Reality.

This basic fact is to be clearly understood and accepted, that *Atman* decides temporarily to be with a body-brain-mind complex in any one *loka*; that at no stage is this body-brain-mind complex forced on to *Atman*, Reality, because there is nothing stronger than Reality

that can force *Atman* to take on a body-brain-mind complex; so a sad state of ignorance has not fallen upon *Atman*.

And so there is no such state of *avidya* that writers are talking about. The body-brain-mind complex has a natural state of existence in the objective world – dualistic, of subject and object, of the pairs of opposites. But this is not due to ignorance – it is another aspect of living as long as *Atman* decides to have temporarily a body-brain-mind complex in any one *loka*.

If *Atman* decides at any point in time to drop, discard or disassociate from the body-brain-mind complex, i.e. from duality, the objective world of subject and object, the pairs of the opposites, this misunderstood so-called ignorance will immediately end, vanish and cease to be – because *Atman* will be by itself, i.e. Reality, *Turiya*, *Satyam*, that needs nothing. There is no falling into ignorance and so there is no getting out of ignorance!

All the philosophies are misunderstood and misrepresented, unnecessary wailings of minds that are groping, themselves not clear in their understanding. When the mind of the writer is not clear we read, “... falsely identifying himself with the body-brain-mind complex, he becomes alienated from his true state.” The language is ambiguous. Who is falsely identifying? Can *Atman*, i.e. Reality, at any time be under an illusion? Who becomes alienated? The *jiva*? So *jiva* is the *Atman*? Is life the *Atman*? Is awareness the *Atman*? No. Soul, *Atman*, Consciousness, Reality, *Brahman* can never be anything else.

Further, “It awakens man to his human dilemma and puts him on the quest of truth and freedom.” What is the human dilemma? Is it *Atman*’s, i.e. Reality’s, dilemma? No. Who is in quest of truth? The entire language is dualistic, because the fact is dualistic. But this fact of Existence, which is dualistic and illusory, is because *Atman* temporarily decides to be with a body-brain-mind complex in any one *loka*. Existence is always under the cosmic mind *maya* creative pressures.

Whenever body-brain-mind complex is negated or disassociated with by the *Atman* (not by the mind!) and *Atman* again decides to be by itself, it is Reality, *Turiya*, *Satyam*, and duality disappears. Whenever *Atman* decides temporarily to be with a body-brain-mind complex in any one *loka* and not be by itself, such complications for scholars arise.

Further, “... the removal of this basic falsehood as ignorance is

the cause; it must be eradicated.” The removal of this basic falsehood from whom? The Soul, *Atman*, Reality? No. From man, the *jiva* – if yes, is dualistic – but it is a fact of Existence, that it is false, dualistic and illusory, but still it is an aspect of life and existence.

Further, “In the analysis of experience the three *avasthas* are shown to subjects in Reality. *Turiya* is not a fourth state of experience in addition to and over and above the other three, but is itself the one Reality of which they are appearances.” This thought is a mix-up in the mind of the writer. The three states – sleep, dream and waking – belong to the body-brain-mind complex and are perfectly natural.

The fourth state that is stated here, *Turiya*, is the natural condition of the *Atman*, whether alone by itself or with a complex body structure. So where is the need of talking about states, and why a fourth state? It is misleading to call *Turiya* a fourth state – it is the normal condition of *Atman*, *Brahman*, Soul, Reality, *Satyam*. Calling it a fourth state creates confusion. The complex body can never experience this state by itself, with all the worldly *sadhanas*.

There is no dissolution or death, no origination or birth, none in bondage, none striving for or aspiring for salvation, no seeker after release and no one who is liberated – only *Atman* temporarily deciding to have a body-brain-mind complex and this complex experiencing a world of duality. The *Atman* is never at anytime deluded thereby. Or *Atman* can decide to be by itself, alone – the Reality, *Satyam*. There is no dream and no waking for *Atman*, all that is for the human body complex.

Further, “There is the knowledge that it is the same ‘I’, or experience which was asleep and now is awake.” The body-brain-mind complex can be asleep or can be awake. What has that to do with *Atman*, *Turiya*, Reality, that never is asleep?

Man is literally Spirit within matter, i.e. *Atman* has temporarily decided to be with a complex body in any one *loka*. This complex structure can further be analyzed into sheaths, organs of perception, and action, mind, intellect, ego, etc. What has all these to do with *Atman* if at that moment it decides to be alone by itself, the Reality! Such talk concerns only the body-brain-mind complex. When certain practices (*tantric*) with the astral complex are undertaken, even during such practices the astral complex is separated and a state of *samadhi* with seed is brought about, but such practices do not make an individual ‘spiritual’. With experience, such practices can keep an individual in the state of *samadhi* for days.

Further, “It is difficult and ultimately impossible to give a complete intellectual explanation, for the truth of non-duality is always beyond intellectual comprehension.” Why is any attempt to be made to give an intellectual explanation in the first place, because it is only the body-brain-mind complex that is trying to comprehend. But being continuously under cosmic mind *maya* creative pressures, it is not going to understand or grasp anything at all. A mental concept is worse than no concept at all, for then the complex system is confused all the more.

Let this thought be clearly understood, that whatever we are experiencing is *Atman* itself, who now for the while has decided to be with a body-brain-mind complex and is witnessing all the various experiences that the complex system is going through, now or never itself under any delusion!

To this body-brain-mind complex do not address anything because it is able only to comprehend this world of duality. How can this complex system ever visualize, let alone comprehend, a state other than that of duality?

But *Atman* can comprehend both the states, that of (1) itself, Reality, *Turiya*, *Satyam*, *Brahman*, because in essence it is so; and (2) through/with a body-brain-mind complex, also the dualistic, illusory world, but is fully aware that it is false and not existing in reality and so is under no illusion at any time.

We all talk and write as if *Atman* is in bondage and suffering, and we talk and write as if this body-brain-mind complex is going to become spiritual. We must be clear with both the aspects and not make mistakes because both these, *Atman* and the body complex, are completely interlinked. To understand each, we must delink them in our understanding, otherwise unending confusion will prevail.

Further, “Man enmeshed in *maya*, in the illusoriness and deceptiveness of the world, participating in the binding processes of mind creative pressures is said to be spiritually asleep.” Why do scholars and writers use wrong language to describe the body-brain-mind complex? This complex has a natural way to live and experience – it is not and never was created to be awake from ‘spiritual sleep’. And *Atman* is never asleep with the sleep of ignorance.

Man is not estranged or alienated from *Atman* if man is understood to be only the body-brain-mind complex. These two aspects are clearly separate. In *Yoga Sutra*, Sage Patanjali says in IV(15): “These two, consciousness (*Atman*) and form (body-brain-

mind complex), are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being (inter-relation–reflection of *Atman* in the complex system)’.

Further, “Owing to this persistent belief or faith in the reality of the unreal, the mind relentlessly proceeds in the outgoing activities.” For the complex human structure, this dualistic world is reality – call it false, illusory, or whatever – and the complex system does not want any philosophy about the ‘reality of the unreal’.

Further, “This absence of relation to the objects, the turning back of the mind and non-movement outwards, ...” is also meaningless. The mind never turns back by itself. It is only when the *Atman* decides to cut off its relation with a body-brain-mind complex that it is then reflected in the complex body as the beginning of a state of *vairagya*.

This decision to cut off relationship with the body-brain-mind complex (but once this association is started there are some obligations before such disassociation can take place) lasts for some time till the obligations are satisfied, and it is during this period and not otherwise that we notice the change in the body complex which is nothing but a result of reflection of the decision by *Atman* to cut off relationship with the complex system, the shadow.

But if it is a seeing decision and not a firm and final decision by *Atman*, it amounts to mere so-called death of the complex body, and its disposal, and a fresh body complex is taken up which is the so-called birth. Even this sequence of birth and death is not a forced sequence on *Atman*, the Reality.

Further, “Knowing the difference between the real and the unreal, the aspirant renounces the unreal. This is called *vairagya*.” Who sees the difference? The body-brain-mind complex by itself can never see it, nor does it care or is interested in seeing it; but it can be brain-washed into an unnatural state of *vairagya*. The detachment that would follow is also a brain-washed, unnatural state because the human body complex by nature, by structure, is not interested in anything but the world of duality. More often, bad times force the human body complex to accept such an unnatural pious state out of motives, but by nature it would prefer to be outgoing to objects that give pleasure.

Further, “True and complete detachment is said to be the highest *samadhi*, the condition of liberation, unattached to the play of the world.” Similar to *vairagya* and detachment is this state of *samadhi* and it is an equally brain-washed state of the human body complex.

Know that the human body complex on its own cannot give up either its dualistic outgoing world of objects nor can it give up *Atman*. (Giving up *Atman* is suicide).

As stated earlier, whenever the *Atman* makes or takes a serious decision of giving up its association with a body-brain-mind complex, this decision is reflected in the complex system, and depending on how serious is the decision of the *Atman* to disassociate will the states of *vairagya*, detachment and *samadhi* be reflected in the complex system. But not by itself. This is automatic.

*Sutra* IV(22) says: 'When the spiritual intelligence (*Atman*), which stands alone and freed from objects (decides to disassociate from the body-brain-mind complex), reflects itself in the mind stuff (*chitta*), then comes awareness of the Self (*Atman*).' And the states of *vairagya*, detachment, *samadhi* are experienced by the individual, but never by itself would any body-brain-mind complex (i.e. the individual) ever willingly (by itself) ever do so.

Whenever the *Atman* is serious or sufficiently serious in its decision, these states will be reflected in the body-brain-mind complex, not otherwise.

To believe that the body-brain-mind complex by itself ever would decide to welcome these states is not true, because such states are beyond the comprehension of the human body complex, just as *Turiya*, Reality, non-duality are beyond comprehension of the human intellect. The intellect and memory of the body-brain-mind complex can keep records of a tremendous amount of worldly knowledge and information. It can also equally keep records of *shastras* and gospels and rites and ceremonies.

So an individual may seem to be highly learned and/or also spiritual if he or she can quote freely. The intellect and memory of the individual can also possess various psychic powers following certain *tantric* practices (for such practices pertain to a part of the astral complex). But all this knowledge of the *shastras* and all the psychic powers put together do not make an individual the least spiritual!!

*Atman*, Reality, *Satyam*, *Brahman* only is spiritual! Mere mental grasp and show of superior knowledge and psychic powers has from the dim past (to the distant future) never created any single human (being) complex body that can be called spiritual by itself. Body/mind complex is part and parcel of cosmic mind *maya* creative pressures, and so is *mithya* – false – and no false object can ever be spiritual. The very concept of spirituality connected with or to the

body-brain-mind complex is false.

*Atman-Reality-Satyam-Brahman* needs no *yoga*, philosophy, religion or morality of any type. The complex system by itself is not interested in *yoga*, philosophy, religion or morality either. It may be interested only if *yoga* or philosophy or religion or morality can give health and/or peace of mind! This is what the practical western world is interested in; the east is, by nature, emotional and behaves in an impractical manner. So all the remedies, i.e. the various *yoga* schools and other religious *sadhanas*, would be of no avail in changing the body-brain-mind complex the least from its natural outgoing-to-objects tendency.

Unless and until the *Atman* of a particular human complex decides, seriously or mildly, and such serious or mild decision will be reflected in the human body/brain complex and that particular individual will show inclination towards *vairagya* followed by more serious states of detachment and ultimate *samadhi*, and not otherwise, all unnatural attempts to change the structure of the human body/brain complex will result in failure, total failure. That is why the most correct and the most technical word that is used is *sanskara*. *Sanskara* is that point in time when an *Atman* decides to disassociate with a particular body/brain complex – the hour of grace, as it is sometimes known.

The body-brain-mind complex of all life, besides those of human beings, work in the same fashion as the body-brain-mind complex of a human being. In case of lower life, this complex is too primitive and poorly structured, but all lives live in the objective dualistic world under cosmic mind *maya* created pressures. They have no philosophy or religion to confuse them. ∞

*Om Satyam Param Dhimahi!*

ऋषि पतंजलि का  
योग सूत्र





## पुस्तक - १ (पुनर्व्यवस्थित)

- अथातो योगानुशासनम् ॥१.१॥  
योगश्चितवृत्तिनिरोध ॥१.२॥  
तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥१.३॥  
वृत्तिसारूप्यमितरत्र ॥१.४॥  
वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ॥१.५॥  
प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥१.६॥  
प्रत्यक्षानुमानागमाः प्रमाणानि ॥१.७॥  
विपर्ययो मिथ्याज्ञानमतद्बुधप्रतिष्ठम् ॥१.८॥  
शब्दज्ञानानुपातो वस्तुशून्यो विकल्पः ॥१.९॥  
अभावप्रत्ययालम्बना वृत्तिनिद्रा ॥१.१०॥  
अनुभूतविषयासम्प्रमोषः स्मृतिः ॥१.११॥  
अभ्यासवैराग्याभ्यां तन्निरोधः ॥१.१२॥  
तत्रस्थितोयन्नोऽभ्यासः ॥१.१३॥  
स तु दीर्घकालनैरन्तर्यसत्कारसेवितोद्दृढभूमिः ॥१.१४॥  
दृष्टानुश्रविकविषयवितृष्णस्यवशोकारसंज्ञावैराग्यम् ॥१.१५॥  
तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥१.१६॥  
व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थितत्वानि  
चित्ताविक्षेपास्तेऽन्तरायाः ॥१.३०॥  
दुःखदौर्मनस्याङ्गमेजयत्वश्वासविक्षेपसहभुवः ॥१.३१॥  
तत्प्रतिषेधार्थकतत्त्वाभ्यासः ॥१.३२॥  
मन्त्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥१.३३॥

- अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥२.३॥  
अविद्या क्षेत्रमुत्तरेषां प्रसुप्तनुविच्छिन्नीदाराणाम् ॥२.४॥  
अनित्याशुचिदुःखातात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥२.५॥  
दृग्दर्शनशक्तयोरेकात्मतैवास्मिता ॥२.६॥  
सुखातुशयी रागः ॥२.७॥  
दुःखानुशयी द्वेषः ॥२.८॥  
स्वरसवाही विदुषोऽपि तधारूढोगभिनिवेशः ॥२.९॥  
ते प्रतिप्रसवहेयाः सूक्ष्मा ॥२.१०॥  
ध्यानहेयास्तदवृत्तयः ॥२.११॥  
क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥२.१२॥  
सतिमूले तद्विपाको जात्यायुर्मोगाः ॥२.१३॥  
ते ह्यदयपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥२.१४॥  
परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वविवेकिनः ॥२.१५॥  
प्रकाशक्रियास्थितिशीलम्भूतेन्द्रियात्मकं भोगापवर्गार्थदुभयम् ॥२.१८॥  
विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥२.१९॥

## पुस्तक - २ (पुनर्व्यवस्थित)

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥१.३४॥

विषयवती वा प्रवृत्तिरूपेणा स्थितिनिबन्धिनी ॥१.३५॥

वीतरागविषयं वा चित्तम् ॥१.३७॥

योगाङ्गानुष्ठादशुवाद्धिक्षये ज्ञाननीसिराविवेकख्यातेः ॥२.२८॥

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२.२९॥

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमः ॥२.३०॥

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौममहावृतम् ॥२.३१॥

शोचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमः ॥२.३२॥

वितर्कवाधने प्रतिपक्षभावनम् ॥२.३३॥

वितर्का हिंसादयाः कृतकारितानुमोदितालोभक्रोधमोह पूर्वका मृदुमध्याधिमात्रा दुःखान्नानानन्तफला

इति प्रतिपक्षभावनम् ॥२.३४॥

तत्सन्निधौ वैरत्यागः ॥२.३५॥

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥२.३६॥

अस्तेयप्रतिष्ठायां सर्वरत्रोपस्थानम् ॥२.३७॥

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥२.३८॥

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥२.३९॥

शोचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥२.४०॥

सत्त्वशुद्धिसौमनस्येकाग्रतेन्द्रियजयात्मदर्शनयोग्यत्वानिच ॥२.४१॥

सन्तोषादनुत्तमसुखलाभः ॥२.४२॥

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥२.४३॥

स्थिरसुखमासनम् ॥२.४६॥

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥२.४७॥

ततो द्वन्द्वानभिघातः ॥२.४८॥

तस्मिन् सति श्वासप्रश्वासयोगीतिविच्छेदः प्राणायामः ॥२.४९॥

स तु बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदष्टो दीर्घसूक्ष्मः ॥२.५०॥

स्वस्वविषयसम्प्रयोगाभावे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥२.५४॥

ततः परमा वश्यतेन्द्रियाणाम् ॥२.५५॥

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावो निरोधलक्षणचित्तान्वयो निरोधपरिणामः ॥३.९॥

तस्यप्रशान्तवाहिता संस्कारात् ॥३.१०॥

सर्वार्थतकाग्रतयोः क्षयोदयौचित्तस्य समाधिपरिणामः ॥३.११॥

रूपलावण्यबलवज्रं सहननत्वानि कायसम्पत् ॥३.४६॥

जात्यन्तरपरिणामः प्रकृत्यापुरात् ॥४.२॥

कर्माशुक्लकृष्णं योगिनस्त्रिविधमितरेषाम् ॥४.७॥

ततस्तद्विपाकानगुणानामेवाभिव्यक्तिर्वसिनानाम् ॥४.८॥

तासामनादित्वमाशिषो नित्यत्वात् ॥४.१०॥

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥४.११॥

## पुस्तक - ३ (पुनर्व्यवस्थित)

तीव्रसंवेगानामासन्नाः ॥१.२१॥

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥१.२२॥

तत्र शब्दार्थज्ञानविकल्पैस्सङ्कीर्णा सवितर्का ॥१.४२॥

स्मृतिपरिशुद्धो स्वरूपशुन्येवार्थमात्रनिर्भासा निर्वितर्का ॥१.४३॥

एतयैव सविचारानिर्विचाराच्च सूक्ष्मविषया व्याख्याता ॥१.४४॥

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥२.१॥

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२.२॥

कृतार्थम्प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२.२२॥

स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ॥२.२३॥

तस्य हेतुर्हेयमविद्या ॥२.२४॥

तदभावात्संयोगाभावो हानं तदुद्देशेः कैवल्यम् ॥२.२५॥

विवेकख्यातिरविप्लवा हानोपायः ॥२.२६॥

तस्य सप्तधा प्रान्तभूमौ प्रज्ञा ॥२.२७॥

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥२.४४॥

समाधिसिद्धरीश्वरप्रणिधानात् ॥२.४५॥

ततः पुनः शान्तोदितौ तुल्यप्रत्यतौ चित्त्यैकाग्रतापरिणामः ॥३.१२॥

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥३.१३॥

शान्तोदिताव्यपदेश्य धर्मानुपाती धर्मी ॥३.१४॥

सत्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वश्च ॥३.४९॥

तारकं सर्वविषयं सर्वथाविषयमक्रमश्चेति विवेकज्ज्ञानम् ॥३.५४॥

सत्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥३.५५॥

जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयाः ॥४.१॥

निमित्तमप्रयोजकम्प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥४.३॥

निर्माणचित्तान्यस्मितामात्रात् ॥४.४॥

जातिदेशकालव्यवहितानामप्यानन्तर्यं समृतिसंस्कारयोरेकरूपत्वात् ॥४.९॥

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥४.१२॥

ते व्यक्तसूक्ष्मा गुणात्मानः ॥४.१३॥

परिणामकत्वाद्द्वस्तुतत्त्वम् ॥४.१४॥

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥४.१६॥

तदुपरागपेक्षितत्वाश्चित्तस्य वस्तुज्ञाताज्ञातम् ॥४.१७॥

## पुस्तक - ४ (पुनर्व्यवस्थित)

वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः ॥१.१७॥

विरामप्रत्ययाभ्यासपूर्वस्संस्कारशेषाऽन्यः ॥१.१८॥

भवप्रत्ययो विदेहप्रकृतिलयानम् ॥१.१९॥

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥१.२०॥

ईश्वरप्रणिधानाद्वा ॥१.२३॥

क्लेशकर्मविपाकाशयैरपरामृष्टपुरुषविशेष ईश्वरः ॥१.२४॥

तत्र निरतिशयं सर्वज्ञबीजम् ॥१.२५॥

स एष पूर्वेषामपि गुरुः कालनानवच्छेदात् ॥१.२६॥

स्वप्ननिद्राज्ञानालम्बनं वा ॥१.३८॥

यथाभिमतध्यानाद्वा ॥१.३९॥

ता एव सबीजस्समाधिः ॥१.४६॥

ऋतम्भरा तत्र प्रज्ञा ॥१.४८॥

श्रोतानुमानप्रज्ञाभ्यां सामान्यविषयाविशेषार्थत्वात् ॥१.४९॥

तज्जसंस्कारोऽन्यसंस्कारप्रतिबन्धी ॥१.५०॥

तस्मापि निरोधे सर्वानिरोधान्निर्वीजस्समाधिः ॥१.५१॥

द्रष्टा दृशिमात्रः शुद्धो ऽपि प्रत्ययानुपश्यः ॥२.२०॥

तदर्ध एव दृश्यात्मा ॥२.२१॥

देशबन्धश्चित्तस्य धारणा ॥३.१॥

तत्र प्रत्ययैकतानता ध्यानम् ॥३.२॥

तदैवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३.३॥

क्रमान्यत्वं परिणामान्यत्ये हेतुः ॥३.१५॥

परिणामत्रयसंयमादतोतानागतज्ञानम् ॥३.१६॥

शब्दार्थप्रत्ययानामितरेतराध्यासात्संस्कारस्तत्प्रविभागसंयमात्सर्वभूतरूपज्ञानम् ॥३.१७॥

सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥३.२२॥

मैत्र्यादिषु बलानि ॥३.२३॥

सदा ज्ञानाश्रितवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥४.१८॥

न तत्स्वभासं दृश्यत्वात् ॥४.१९॥

एकसमये चोभयानवधारणम् ॥४.२०॥

चित्तान्तरदृश्ये वृद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥४.२१॥

चित्तेरप्रतिसङ्कमायास्तदाकारापत्तौस्वबुद्धिसंवेदनम् ॥४.२२॥

द्वष्टदृश्योपरक्तं चित्तं सर्वार्थम् ॥४.२३॥

## पुस्तक - ५ (पुनर्व्यवस्थित) भाग - १

तस्य वाचकः प्रणवः ॥१.२७॥  
तज्जपस्तदथभावनम् ॥१.२८॥  
ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥१.२९॥  
विशोका वा ज्योतिष्मती ॥१.३६॥  
परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥१.४०॥  
क्षीणवृत्तेरभिजातस्येव मणेग्रहीतृग्रहणग्राह्येषु तत्स्थ तदञ्जनतापत्तिः ॥१.४१॥  
सूक्ष्मविषयत्वज्जालिङ्गपर्यवसानम् ॥१.४५॥  
निर्विचारवैशायधे ऽ ध्यात्मप्रसादः ॥१.४७॥

हेयं दुःखमनागतम् ॥२.१६॥  
द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥२.१७॥  
बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥२.५१॥  
ततः क्षीयते प्रकाशावरणम् ॥२.५२॥  
धारणासुच योग्यता मनसः ॥२.५३॥

त्रयमेकत्र संयमः ॥३.४॥  
तज्जायात् प्रज्ञालोकः ॥३.५॥  
तस्य भूमिषु विनियोगः ॥३.६॥  
त्रयमन्तरङ्गं पूर्वैभ्यः ॥३.७॥  
तदपि बहिरङ्गं निर्बीजस्य ॥३.८॥  
संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥३.१८॥  
प्रत्ययस्य परिचत्तज्ञानम् ॥३.१८॥  
न तत्सालम्बनं तस्याविषयीभूतत्वात् ॥३.२०॥  
कारूपसंयमाद् ग्राह्यशक्तिस्तम्भे चक्षुः प्रकाशासंयोगेऽन्तर्धानम् ॥३.२१॥  
वलेषु हस्तिबलानि ॥३.२४॥  
प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यबहितविप्रकृष्टज्ञानम् ॥३.२५॥  
भुवनज्ञानं सूर्यसंयमात् ॥३.२६॥  
चन्द्रे ताराव्युहज्ञानम् ॥३.२७॥  
ध्रुवे तद्रतिज्ञानम् ॥३.२८॥  
नाभिचक्रे कायव्युहज्ञानम् ॥३.२९॥  
हृदये चित्तसंवित् ॥३.३४॥

## पुस्तक - ५ (पुनर्व्यवस्थित)

### भाग - २

कण्ठकूपे क्षुत्पिपासाविनिवृत्तिः ॥३.३०॥

कर्मनाड्यां स्थैर्यम् ॥३.३१॥

मुद्गज्योतिषि सिद्धदर्शनम् ॥३.३२॥

प्रातिभाद्वा सर्वम् सर्वनिमित्तानपेक्षम् ॥३.३३॥

पुरुष सत्वयोरत्यन्तासंकोर्णयोः पृत्ययाविशेषात् भोगः परार्थान्यस्वार्थसंयमात् पुरुषज्ञानम् ॥३.३५॥

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३.३६॥

ते समाधानुपसर्गा व्युत्थनेसिद्धयः ॥३.३७॥

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरोरावेशः ॥३.३८॥

उदानजयाञ्जलपङ्ककण्टकादिष्वसङ्ग उत्कान्तिश्च ॥३.३९॥

समानजयात्प्रज्वलनम् ॥३.४०॥

श्रोत्राकाशयोः संबन्धसंयमाद्विव्यं श्रोत्रम् ॥३.४१॥

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्ते श्वाकाशगमनम् ॥३.४२॥

वहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥३.४३॥

स्थूलस्वरूपसूक्ष्मान्वयार्थत्वसंयमाद्भ्र तजयः ॥३.४४॥

ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिघातश्च ॥३.४५॥

ग्रहणस्वरूपास्मितान्वयार्थत्वसंयमादिन्द्रियजयः ॥३.४७॥

ततो मनोजवित्त्वं विकरणभाबः प्रधानजयश्च ॥३.४८॥

तद्वैराग्यादापे दोषबीजक्षये कैवल्यम् ॥३.५०॥

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणम्पुनरनिष्टप्रसङ्गात् ॥३.५१॥

क्षणतत्क्रमयोः सम्बन्धसंयमाद्विवेकज्ञानम् ॥३.५२॥

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्ति ॥३.५३॥

प्रवृत्तिभेदे प्रयोजकश्चित्तमेकमनेकेषाम् ॥४.५॥

तत्र ध्यानजमनाशयम् ॥४.६॥

वस्तुसाम्ये चित्तभेदात्तयोर्विविक्तः पन्थाः ॥४.१५॥

तदसंख्येयवासनामिश्रित्रमपि पदार्थं संहत्यकारित्त्वात् ॥४.२४॥

विशेषदर्शिनि आत्मभावभावनाविनिवृत्तिः ॥४.२५॥

तदा विवेकनम्रं कैवल्यप्राग्भारं चित्तम् ॥४.२६॥

तच्छिदेषु प्रत्ययान्तराणि संष्कारेभ्यः ॥४.२७॥

हानं रेषा क्लेशवदुक्तम् ॥४.२८॥

प्रसंख्यानेऽप्पकुसीदस्य सर्वथा विवेकरव्यातेर्धम्ममिधः समाधिः ॥४.२९॥

ततः क्लेशकर्मनिवृत्तिः ॥४.३०॥

तदा सर्वावरणमलापेतस्यज्ञानस्यानन्त्योज्जेयमल्पम् ॥४.३१॥

ततः कृतार्थानाम्परिणामक्रमसमाप्तिर्गुणानाम् ॥४.३२॥

क्षणप्रतियोयी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥४.३३॥

पुरुषार्थशून्यानाम्प्रतिप्रसवः कैवल्यस्वरूपप्रतिष्ठा वाचितिशक्तिरिति ॥४.३४॥



**Shri. Labhshankar Pandya**

*Shri. Labhshankar Pandya my friend for many decades, lives a normal house-holder's Life. Through knowing him closely I found him profoundly religious and truly spiritual.*

*His wife and son have very rightly established an institution "Sri Labhshankar P. Pandya Memorial Trust" in his memory and they have very kindly donated the full expense for the production of this book for which I am most thankful to the entire family.*

*S.N. Tavaria*





**Late Shri Jethmal Kirodimal Kabra  
(Kuchaman City, Rajasthan)**



**Late C.A. Shri BITHAL LALL KABRA, Mumbai  
(Ex-President, The Institute of Chartered Accountants of India)**

**14.01.1933 - 16.05.2022**

**“In memory of Late Shri Jethmal Kirodimal Kabra by C.A. Shri Sampat Kabra  
out of funds as Executor of the Will of Late C.A. Shri BITHAL LALL KABRA”**

**A FEW WORDS**  
*(About this Publication)*

Sri Tavaraiji, in his life time made certain amendments in *Sutra to Sutra* exposition and also added two fresh chapters, namely 'Introduction' and 'Conclustion' which appears in the second part of this book.

Our humble offerings in form of fourth revised edition of this book has become possible now and with deep respect and love, we put the same in the hands of the seekers on his 29th Janmajayanti.

‘OM SATYAM PARAM DHIMAHİ’